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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Murdered Missionaries 'too successful' ?

LOVE FOR THE PEOPLE WHO KILLED THEM

Early this summer, unknown intruders — presumed to be Communist terrorists — beat and slashed to death two American Baptist missionaries in their beds. The bloody bodies of Paul and Nancy Potter, 38 and 36, were discovered by their children, Susan, 12 and David, 10. The boy fainted while his sister ran screaming for help.

The most recent missionary martyrs had served since 1966 in Santiago, 100,000 population, and second city of the Dominican Republic. No one knows for certain why they were killed. But it may have been because they were too successful in reaching Dominican youth.

I visited the Potters, natives of Missouri, while researching the missionary documentary **Intrigue in Santo Domingo.** I found a church full of eager, zealous dark-skinned youth in their late teens. One told me frankly that he disliked "Yankee gringos," but that Paul Potter was "different because he cares about us." He saw no incongruity between listening to Radio Havana and the young Southern Baptist missionary.

Outside the church I saw freshly painted signs saying, WE SUPPORT THE NORTH VIETNAMESE and VIVA CASTRO. When I asked the missionary if he planned to paint over the slogans, he replied, "No. They'd just do it again."

The lean, soft-spoken native of Marshfield, Mo. told me his church had only eight members, but that 143 had attended a recent Bible school. "We could start five mission congregations in a month if we had the leadership," he said.

He looked at a knot of youth gathered under a tree near the church. "They are through school and most are willing to work. They have looked and looked and are almost ready to give up hope. Even if they could get a job, they could earn only five or six dollars a week. It's almost as expensive to live here as in the States.

"With the political and economic problems as critical as they are," he continued, "I'd say that if Christianity doesn't reach them in the next few years, then Communism will."

The young graduate of Southern Baptist Theological Seminary smiled. "I hope to train some of these young men for the ministry. That's the only way. We missionaries can't do it alone. They aren't foreigners and don't speak with an accent. They know how to speak to the people.

"I never had such a challenge when I pastored churches in Missouri and Kentucky. I just wish more preachers at home could see this need. But I'm afraid too many are waiting for a dramatic experience of calling instead of letting the Lord show them people hungry to hear the Gospel."

We drove a few blocks to the Potter's home on a pleasant street graced with stately sentinel palm trees. I learned that his lovely wife Nancy, a former secretary and high school home economics teacher, shared his vision.

"This poor country has had so much trouble with dictators and revolutions," she said. "It's a beautiful country and we love the people. I just wish we could do more."

Paul nodded his agreement and added, "We feel so frustrated at being only one couple."

—James C. Hefley.

'Extraordinary' Change in Religion Found in U.S.S.R.

Toronto (EP) — An "extraordinary change" has come about in religion in the Soviet Union since the mid-1960s, a British author and expert on the U.S.S.R. said here.

Sir John Lawrence, an Anglican layman and former press attache for the British Embassy in Moscow, noted that "for the first 40 years after the revolution, the only religious people in Russia were uneducated and of simple faith."

"The educated had turned against the church," he said, "but now they're becoming interested again. Intellectuals in increasing numbers, especially students, are turning to religion.

Sir John, who spent the summer in the U.S.S.R., said many Russians are returning to the Orthodox Church.

The 64-year-old Anglican rejected old rumors that former Premier Nikita Krushchev was dismissed from power in 1964 because he became a Christian.

"All evidence is against Khrushchev's ever having become a Christian," Sir John said. "In fact, he had a more violent, more personal animosity to the church than Stalin himself . . ." What has now become clear is that before he fell Khrushchev had even more repressive measures in preparation against Christians than were then being enforced.

WOMEN CLERGY WANTED

by CECIL W. TUININGA

This is the tile of an article that appeared in the Winnipeg Press. It tells us that "George Cardinal Flahiff, archbishop of Winnipeg, Monday called upon the Roman Catholic Church to launch a serious inquiry into the possibility of admitting women to the ministry." So in the Róman Catholic Church there is not only a plea for married priests but also for women in office. The cardinal emphasized that his proposal was made at the request of the entire Canadian hierarchy. The article tells us that the cardinal's proposal ". . . took the form of a request to the 208 delegates to the synod that they recommend to the pope the immediate creation of a study commission." The duty of this commission is to make "a thorough study of the ministries of women in the church."

We raise our eyebrows reading news like that. Yet it should not surprise us that much, for this is the trend in our day. Women in office is a recurring theme in nearly all churches, the Christian Reformed Church included. Yes, there are studies being made in the Christian Reformed Church as to the possibility of women in office. I predict that within five years women will be in office in this church, first deacons, then elders, and then ministers.

How can one possibly make such a prediction? Are there grounds for it? I believe so. Years ago a prominent minister among us declared that we generally followed the thinking and practice of the Gereformeerde Kerk in Holland by about five years. This, of course, is more than five years. But a much more convincing point is that our church already decided this issue in the Synod of 1957. In that year Synod decided ". . . that women may participate in congregational meetings with the right to vote subject to the rules that govern the participation of men." (Acts 1957, Art. 155)

A far-fetched deduction? I don't think so. Many years before our church decided to give women the right to vote. Rev. J. L. Shaver, from Oak Lawn, Illinois, wrote in "The Polity of the Churches", Vol. I, pp. 184-186, "That women, apart from prophecying, may not speak in the church in public gathering is the plain teaching of God's Word (cf. 1 Cor. 14:34, 35; I Tim. 2:11, 12) This prohibition is plain, positive, pointed, universal, and without ambiguity." "If the election within a Consistory or Session is an act of church government, then the participation in an election by the members of the congregation is an act of cooperating in church government. And that condemns the practice of women voting in congregational meetings. Moreover, the denomination which grants to women the right to vote for office bearers will ere long find itself confronted by a movement advocating that they also be given the right to hold office. To withhold the latter privilege will be found to be difficult if the former privilege was already granted. But the holding of office in the church by women is contrary to the plain teaching of the Bible!"

Classis Minnesota North was in disagreement with Synod's decision on women voting. It stated in its protest to Synod 1958, under **gounds:** "1. The Synod of 1957 did not offer to the churches any Scriptural, creedal, or constitutional grounds for its action although by this decision the Synod of 1957 introduced into the Christian Reformed Church a radically new concept of the place of women in the government of the local congregation. 2. This decision in effect declares that the distinction between male and female have no relevancy for the congregational meeting even though the congregational meeting is a public gathering of the congregation called for the purpose of assisting the special offices in the government of the congregation. Although Scripture indeed teaches that women receive the office of believers as truly as do men, the Apostle Paul in 1 Cor. 11:3-15; 14:34, 35; 1 Tim. 2:9-15 teaches clearly that this office is to be exercised by them within the limitations placed upon them by the creational order. In view of these limitations the **communal** and **governmental** character of the congregational meeting precludes the participation of women." (Agenda of Synod, 1958, p. 265.)

The whole issue of women suffrage hinges on the question: Just what is the congregational meeting? Is it governmental in nature? Does it exercise authority? If it does, women may not vote. If it doesn't women may vote. The committee of Synod 1957 understood this and wrestled with it. Among other things it concluded, "Your committee wishes to call attention especially to our confessional standards, liturgical forms, and Church Order, to show that all these point in the direction of the binding character of the vote at congregational meetings. Heidelberg Catechism, Q. 85, . . . refers to the consistory as 'those who are thereunto appointed by the church'. The Belgic Confession, Art. 31 . . . , 'We believe that the ministers of God's Word, the elders and deacons, ought to be chosen to their respective offices by a lawful election by the Church.' The form for the Ordination of Elders and Deacons asks the question: 'Do you both, Elders and Deacons, feel in your hearts that you are lawfully called by God's Church, and consequently by God Himself, to these your respective holy offices." . . . With regard to the nature and authority of congregational meetings, your committee submits that, in the light of the Biblical material presented, as well as the relevant passages in our confession, Church Order and liturgical forms, congregational meetings are more than advisory, and that in them the congregation **helps** to govern the churches and **exercises a measure of** authority.'

A little further on the committee states, "For the subject on hand, namely, the voting of women at congregational meetings, this conclusion regarding the nature of congregational meetings is of importance." (Agenda 1957, pp. 155, 156)

One would expect that after such a study, coming to such conclusions, that synod would have ruled that women cannot vote at congregational meetings, for it is an exercise of ruling. But not so! The committee emphasized the "**limited** authority" of a congregational meeting and the matter of "**helping** to govern" and then concluded, "In view of the limited character of the authority of the congregational meetings no one may conclude that participation in such meetings would also involve the right to hold office." (Agenda 1957, p. 156)

How significant! Synod deciding to give women the right to vote at congregational meetings also opened the door for them holding office. It is like saying: We will give women this right, and we know that to rule in a broader consistory meeting involves the right to hold office in the consistory, but since this is so limited, don't jump to conclusions. This does not allow full participation! It does not follow that now they can also hold office! But when you push the door open just a little, it will follow, and it is following, that others will push it open a little further. Only a few years ago our fathers were convinced that holding office in church was contrary to Scripture. Today we are not so sure about that. Maybe our forefathers did not read their Bibles correctly, and also, they were too much influenced by their times.

However, Scripture is exceedingly clear on this matter. Synod 1957 recognized this when it adopted the committee's ground 2. "The Word of God teaches that there is a difference between men and woman, involving the headship of man, which is rooted in creation and which is not abrogated by redemption," and the committee also declared that, "1 Timothy 2:11-12: This passage specifically forbids women to teach or to have dominion over a man. By engaging in official teaching in the church, the woman would, therefore, violate her God-given position relative to man." (Agenda 1957, p. 158)

I predict, that within five years there will be woman office-bearers in the Chr. Ref. Church. We pushed the door open just a little in 1957, exactly five years after the church in the Netherlands did so. They now have woman in office. So will we! When we want something badly enough Scripture can be twisted to allow for it. But then we no longer listen as humble children of God. Then we are not being led by the Word of God. It speaks clearly against women voting at congregational meetings, but we chose not to heed it, and not heeding this we prepared the way for women in office. If we are truly concerned about the trend towards women in office, and if we are concerned that the Christian Reformed Church will eventually introduce it, then we must go back and close the door. We do our women a great disservice in giving them a part in consistorial authority, and we do violence to God's beautiful creation ordinance of covenant home relationships. Our women deserve better treatment!



CARTS, TRACTORS, ANTIQUE ENGINES — Harry Fraser of Cheltenham, Ont., collects and restores them. He has three large sheds full and is trying to find more. His collection includes a tread mill connected to a churn, two 1890 threshing machines, a wooden washing machine made in 1912 and an 1885 poster.

Church Announcements

CHR. REF. CHURCH

Called

to Drayton, Ont., Rev. John D. Hellinga of Grand Rapids, Grandville Ave.

to Newmarket, Ont., Rev. A. Dreise of Cornwall, Ont.

CAN. REF. CHURCHES

Declined

for New Westminster, B.C., Rev. D. De Jong of Edmonton, Alta.

NEW CLERK OF EXETER, ONT. CHR. REF. CHURCH

W. Rooseboom, R.R. 3, Zurich, Ont.

GRACE CHURCH

Grace Church is a lovely Church. It's sanctuary has a spontaneous simplicity. One's spirit is lifted up as the eye travels from the softly coloured windows up towards the lofty ceiling. At times the things of earth fade away and the heart is open towards God as one sits quietly in the pew, waiting for Him.

On this Thursday evening, Sept. 9, the congregation has come to witness and to take part in our new Pastor's "installation". (What a horrible word, as if we were dealing with a piece of machinery). As one reads the faces, there is a look of hopeful expectancy and a sense of happiness that Grace Church should receive a Pastor so quickly.

Good words are being said, as we go through the list of those appointed to 'salute and greet' us. But sometimes the mind wanders. How shall it be? Shall we hear the Word in an "eerezegendeez-spijsamen" sort of fashion?

Shall the doctrine be clearly set forth with somewhere in the shadows Christ left standing?

We hope it shall be none of these. Nor a Pastor who like so many working mothers, spend so much time outside their homes, that they become strangers to their own families, entrusted to their care and concern.

Grace Church is a lovely church and we, who are members thereof, love it dearly, but if Christ were not present, its soaring arches would become the nesting place for spiders.

I know that somewhere amongst the large audience, prayers arise, that this lovely Sanctuary may be filled with the Glory of God in such an outburst of the Holy Spirit that it may be pressed from out of the depth of our souls "I love the habitation of Thy House, the place where Thy Glory dwelleth". And as Spurgeon said "We should look to Christ and to the Christ alone as the propitiation for our sins and take care that our faith be simple and fixed solely on His precious Blood."

From somewhere came a voice, saying Amen, and one realized that the ceremonies, the speeches and the greetings had been brought to a conclusion. It had been a good evening for us all, in spite of the warmth and humidity, which has been a burden to us lately in this part of Southwestern Ontario. But as the chairman so wisely observed, "As Calvinists we believe in the perseverance of the Saints, but for the sake of our preservation, he successfully persuaded the speakers "to make it short".

Thus we go forward with great confidence, for He promised that we shall be more than conquerors through Him who loved us.

Chatham. Ray Koning.

First U.S. Christian T.V. Station Now 10 Years Old

Portsmouth, Va. (EP) — The first Christian television station to be organized in the United States celebrated its 10th anniversary Oct. 1.

WYAH-TV, Channel 27 here, was the first TV station licensed to devote 50 per cent or more of its broadcast time to religious programming.

The station now serves as the "flagship" station for the Christian Broadcasting Network, owner of another TV station, a six-station FM radio network in the U.S., and a missionary radio outreach in Bogota, Colombia.

"We owe all our progress to God," said Network President M. G. "Pat" Robertson.



OLD CROW—"Superchicken" and his owner Jim Hawkins are shown in Rogue River, Ore., after the rooster outclassed 200 other feathered entries in the National Rooster Crow Contest. "Super" had 85 crows in 30 minutes to pick up the $150 first prize.

DATA CENTRE

Nov. 3	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Strathroy, Ont.
Nov. 5	Opfiering fan it Fryske stik "Polysje Wynstra swetct mar op" yn Bowmanville, Ont.
Nov. 5	Riverside C.R.C. Wellandport, Ont. Films: "Target - China", "To Russia With Love", "Through Blood and Fire".
Nov. 5	Celebration of 25th Anniversary of the Ladies and Men Societies, Christian Reformed Church, Drayton, Ont.
Nov. 6	Elders Conference Classis Toronto Chr. R.C. Toronto Chr. High School, Woodbridge, Ont. Speaker Rev. L. M. Tamminga on "Drugs, and the ministering to our youth".
Nov. 6	Opfiering fan it Fryske stik "Polysje Wynstra swetst mar op" yn South Mountain (near Ottawa).
Nov. 6	Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon. 8.00 p.m. Rally with Dr. Joel Nederhood and the Ambassadors all male choir. E. L. Crossby School Auditorium, Hwy. 20, Fonthill, Ont.
Nov. 6	Fall Conference of the British Columbia Diaconal Conference in the New Westminster Christian Reformed Church, at 9.45 a.m.
Nov. 12	Annual membership meeting of the Christian Farmers Federation. Immanuel Christian Reformed Church of Brampton from 10.00 a.m. to 4.00 p.m. All members and friends of the Federation are invited to attend and to notify the Fieldman of their intentions. Address: Box 135, Drayton.
Nov. 12	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont., 8 ûre yn de Community Hall.
Nov. 20	Hamilton Christian Elementary School Bazaar. Hamilton District Christian High School, 28 Athens St., 11 a.m. to 4 p.m. Sponsored by the "Willing Workers".
Dec. 27	Concert of the 4 Music Societies under the direction of Leendert Kooy in Knox Presbyterian Church, Spadina Avenue, Toronto, 8 p.m. Celebrating Tenth Anniversary.

Let's Play Chess

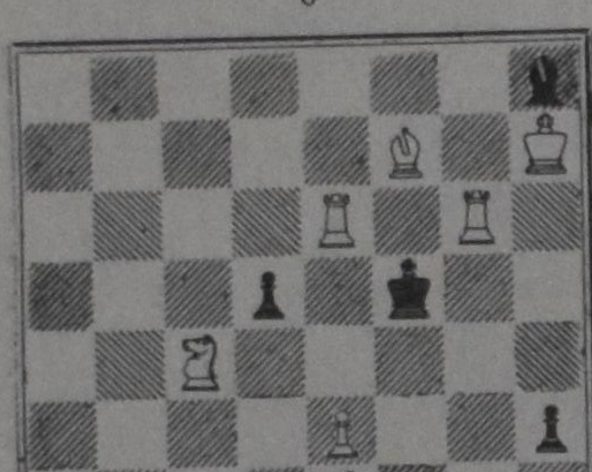
Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN NOVEMBER

464

A. J. Koslov, Russia 1946

6

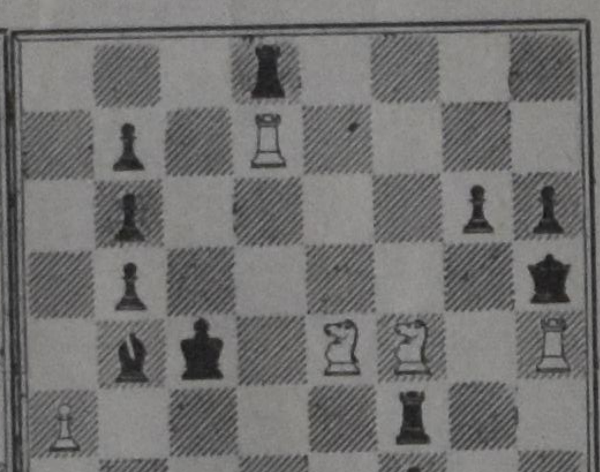


3-m 8 3 p.

465

Jac. Haring, Holland 1971

11



2-m 7 2 p.

NOTES

1. The November series is rather tough again. The general idea among our contestants is that the problems should stay on high level. This desire will be honoured.
2. Nr. 464 is a famous problem by a Russian author. It will not be too easy to find a good solution not longer than three moves. Key and threat if there is any, plus the variations are asked for.
3. Nr. 465 is one of the 2-movers Haring presents annually on the occasion of big chess events in the Netherlands. The prize promised for the correct solution of this one was 100 Dutch guilders. This tells us that the author had in mind something not everyone could solve. But the average result was about one Dutch quarter per solver!! Try hard and indicate the key, and if there is such a thing, also the threat.
4. Forget about the deadline. The second series will follow next week.

SOLUTION PROBLEM 452

An error appeared in the solution of problem 452. The correct solution will be published as soon as possible. We apologize for the inconvenience, which this error may have caused.

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CHRISTIAN WEEKLY

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Personal and Worldwide

There is a Dutch proverb which says that a man who does his carpentry in the street attracts many spectators. That is true for our paper also.

Recently we have heard some remarks about the contents of Calvinist-Contact. Those remarks were well meant, but nevertheless they were intended to be critical. It was said that we were not free of Arminianism, that we strengthened a pietistic personalism, that we propagated meetings like those of Kathryn Kuhlman, that we were rather favourably impressed by the Jesus-revolution, and things like that. We were admonished to be careful and not to deny the very name of our weekly, CALVINIST-Contact.

We have not brushed these remarks aside, neither is it our intention to defend ourselves. But we feel the urge to say something about it. Because all those remarks point into one direction, namely that we would be in danger of losing our colour.

What does it mean to be a Calvinist? (it is a bad name, but there is no better one). A Calvinist, in our opinion, means to be a Christian who in his thinking and living listens to and interprets the Word of God along the same lines as John Calvin has done. The essence of John Calvin's teaching was not so much the predestination doctrine as sometimes is said, as it was the realization of the redemption of Jesus Christ of all of life.

It could be that our fear is unfounded, but there is in our opinion a danger that we talk more about the redemption of lifestructures than about the redemption of oneself. We have tried to make this clear also in our editorials. One cannot have a clear concept of that redemption unless one knows for himself or herself that he or she shares in that redemption. It starts with the person personally and it spreads out into the community and in the life-expressions. It is true that the Kingdom of God and the reign of the Lord Jesus Christ is cosmic. If you think about this it is difficult to vizualize this cosmic reign. But it is also true that no one can see the Kingdom of God unless he or she has been born again. And to be born again is a deed of God. Not one child can do anything about being born. By the same token no one can do anything about being reborn. That is something which the Holy Spirit does, and He does not counsel any man about it. We add immediately that this does not exclude anyone from the claim which God has on each person's life and on life in general. But the deed of the rebirth and consequently of the communion in the Church of Jesus Christ is something which God gives to whom He wants.

We would say that this excludes Arminianism already. But it does not exclude a child of God to live in personal, intimate relationship with God. This is not a matter of intellect, nor of reasoning, but a matter of living what you believe. To say it in other words, it is our desire and our prayer that our paper may help our readers find the wealth of this personal relationship. If that is brushed aside as pietist personalism then we would ask whether there is any Christian who can live without such a piety.

In order to know how the Lord wants us to live in this life, we have to search the Scriptures. We know this expression all too well. But do we always practise it? Do we lay our hands on what the Lord reveals in His Word? And do we in the light of these Scriptures trace the work of the Holy Spirit? It cannot be denied that something is happening in the meetings of Kathryn Kuhlman and in the people of the Jesus-revolution. Of course, we know that it is not all gold that glitters, but that does not take away that something is happening in and with the Christian community. The emphasis is not on some physical healings or on some demonstrations here or there. The emphasis is on what the Holy Spirit is doing. And the signs are there that the Holy Spirit is preparing life (personal and communal) for the return of the Lord.

We should not split these things up. It is not a matter of either personal relationship with God OR organizational claiming the world for Christ. It is rather the one following the other. Redemption does not stop at one's personal faith. That personal faith seeks to expand. If I may believe that I have been saved then I see what follows. Not I alone am saved in conjunction with other believers, but also my marriage is saved, and my family, and my children and their education. Then all areas of life are seen as redeemed by Christ. That redemption of Christ is extremely wide indeed, but it starts with that very personal rebirth.

That is what our paper wants to emphasize. "Come near to God and He will come near to you," says James (4:8) and along that line our paper should be judged.

D.F.

HOW SHALLOW CAN YOU GET?

In our mail box we received a pale green sheet with a plea on behalf of a "Public School Defence Committee". Remembering the Radio slogan "You can't win it, if you are not in it", I decided to response to this silly nonsense by sending a letter to **The Globe and Mail.** For the benefit of our readers I will first publish in part the pamphlet to be followed by my response.

"A RELIGIOUS ISSUE!"

Of course; What Else?

Two political parties, the N.D.P. and Liberals, promise to give taxpayers' money to Roman Catholic High Schools. The Conservatives say NO.

What are separate schools? Why do they exist?

> "The primary function of the separate school is to produce an educated Roman Catholic." — B. E. Nelligan, Sup't. S.S. Metro Toronto.

> "The religious teaching in Catholic schools is to direct children towards the priesthood." — Fr. C. L. Siegfried, St. Jerome's College, Kitchener, Ont. (Windsor Star, April 1, 1957).

Why should these aims of a religious denomination be a charge on taxpayers of other faiths? Remember, ONLY ONE CHURCH enjoys the privilege of separate schools. Originally, a Roman Catholic who declared himself a separate school supporter was exempted from public school taxes. Just that, and no more. Separate schools were not to be a charge on others. Over the years that has changed, until now, for every $1.00 Prov. grants for public schools, the R.C. school gets $1.70. The large majority, not separate school supporters, pays the difference.

The N.D.P. and Liberals (some youth sections dissenting) promise to give what the Bishops are demanding. The STAR and GLOBE and MAIL (Sept. 10) quote both leaders that aid for Catholic High Schools will be an election issue. These political groups would buy Separate School votes with taxpayers' money, despite an almost unanimous opposition of Public School taxpayers.

The N.D.P. and Liberal scheme would cost Ontario taxpayers $20 million (Nixon's statement at Brantford) $26½ million (S. S. figure) or up to $110 million (Dr. Phillips' estimate). Whatever the cost, why should public school supporters (85% of the electorate — Jews, Protestants and others, and 45% of Ontario's Roman Catholics who now choose to support the public school) be taxed to further entrench separatism in education? The idea is preposterous in a democratic society.

THE SEPARATE SCHOOL ISSUE has bedevilled Ontario politics for more than 100 years. Its proponents are never satisfied. ISN'T IT TIME TO CALL A HALT?

Public School Defence Committee

Below follows my letter to the editor of **The Globe and Mail:**

THE RELIGIOUS ISSUE OF UNFORMITY

Even though I am a confirmed Protestant, I'd like to take issue with some of the above mentioned pamphlet's pale arguments.

1. One of the main arguments against tax support of Roman Catholic High Schools seems to be disagreement with a statement, made by Father Siegfried some 14 years ago, that "the religious teaching in Catholic schools is to direct children towards the priesthood." One wonders whether Father Siegfried foresaw already in 1957 the arrival of female priests in the Roman Catholic church. Yet, one wonders even more why this old statement is such a stronghold against tax sharing. What is so terribly wrong with Catholic boys studying for the priesthood? It could be worse. Most denominations cry for priests and pastors.

2. The pamphlet exclaims also that "THE SEPARATE SCHOOL ISSUE has bedevilled Ontario politics for more than 100 years." Well, if this is so, it seems to be time now to seek for a solution not according to numbers, but in accordance with equity and justice. The main verb in the quotation indicates that the devil has been at large in Ontario for some 100 years. On which side, I wonder.

3. An other major argument seems to be embodied in the question: "Why should public school supporters . . . be taxed to further entrench separatism in education?" Is it possible that these ardent defenders of the Public School are not aware of the separate character of most of the public school education? Most of it is neither Protestant, nor Catholic, nor Jewish, but secular and materialistic and pragmatistic. Quite often the education of the Public High School is run by the Sect of Agnosticism.

4. A final blow to the idea of tax support for Catholic High Schools is the exclamation that such 'further separatism is preposterous in a democratic society." I'd like to ask a simple question: "How democratic is a unity that does not reflect the multi-religious character of the society?" Indeed, how democratic is the straightjacket of uniformity?

Rev. Dr. R. Kooistra.

Toronto.

Christian Revival Has Effect on Dissent Among Collegians

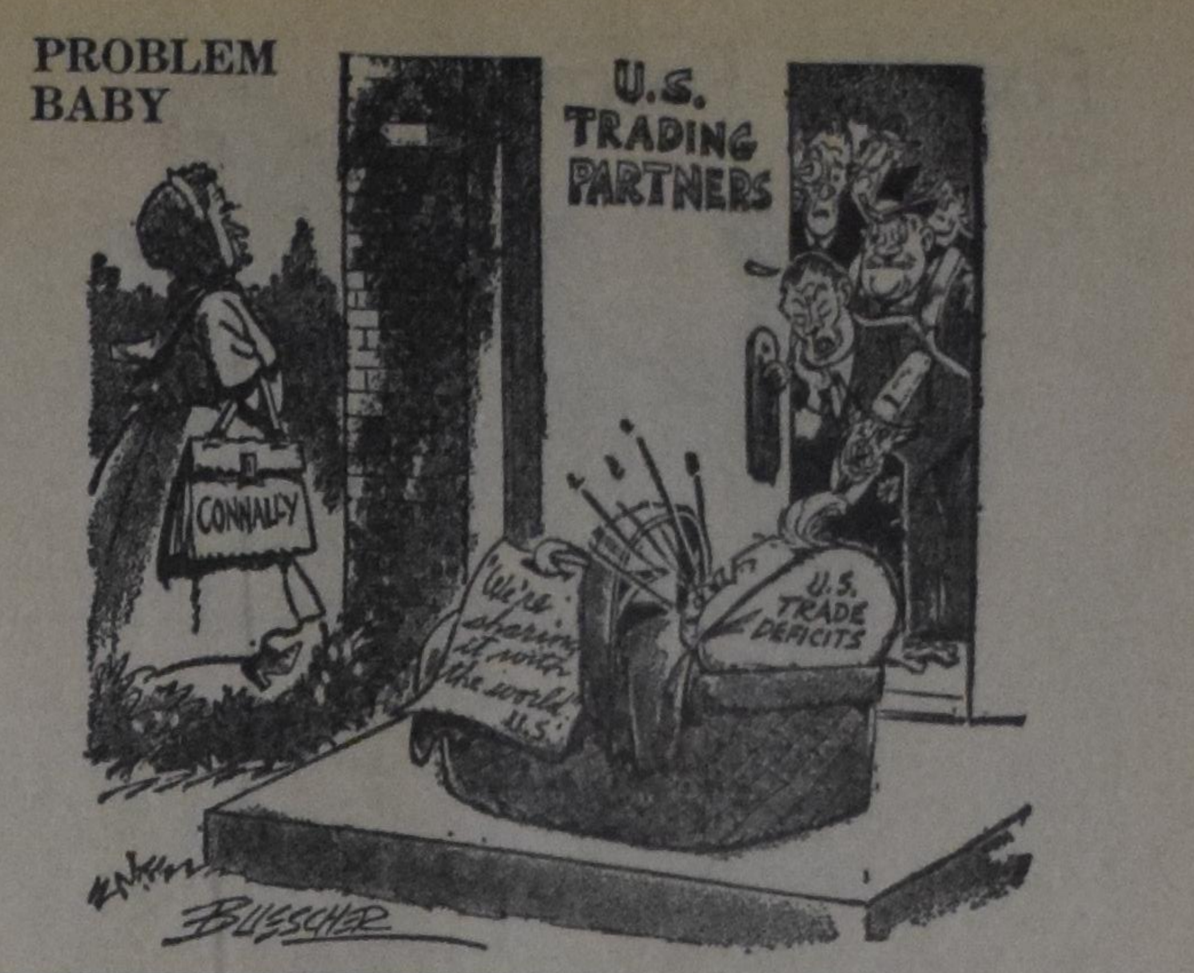
Chicago (EP) — The current Christian revival among young people is having a marked effect upon student dissent, according to a Harvard Medical School psychiatrist.

"I have seen the lives of many students changed from completely secular life style to a full commitment to Christ," said Dr. Armand M. Nicholi. "Some were leaders of the SDS movement that caused the disorder at Harvard and who were forced to leave college."

Dr. Nicholi said in a paper delivered at an invitational scholars' conference here that during their time away from school some of the student dissenters "embraced the Christian faith."

"It's interesting to see how they have changed," he said. "Their intense social concerns have by no means diminished, but their methods of expressing these concerns have altered quite radically."

The psychiatrist addressed a meeting of Christian scholars from 41 American campuses. The assembly was sponsored by the Institute for Advanced Christian Studies.



RETREAT REFLECTIONS

by LA VERNE HOLKEBOER

September 28-30 were three days of refreshing fellowship with the Lord and with one another as the All Alberta Minister's Wives met once again at the St. Francis Retreat Center in Cochrane, Alberta.

It was great to greet old friends and a joy to make new friendships. No one got lost this trip, so we were able to begin right on schedule.

After a delicious lunch and registration, we returned to the Main Building to begin our Retreat Sessions. Mrs. Taylor from the Navigators shared various "keys" which would open "doors" for sharing Jesus Christ with our neighbors. For the benefit of those not acquainted with the Navigators, Mrs. Taylor explained how this work got started during World War II primarily among sailors all over the world. This also explained the name, Navigators. After the war the work branched out to College Campuses. Today the outreach is primarily with college students. Surveys are made, prayer and Bible discussion groups are formed. The Navigators publishes many evangelism helps — memory verse packs, Bible study materials, etc., and their aim is to train for sharing and bringing a witness for Jesus Christ all over the world.

Mrs. Taylor pointed out that when we think of evangelism or sharing Christ we often get our priorities mixed up. It shouldn't be first of all, "What approach should I use?" or "What materials?". We should stop and ask ourselves "Why do I want to share the Good News?" and "What is my objective before God?" We came up with these two reasons. I want to, or should want to, share the Good News because I am concerned about the eternal destiny of others and I want to be obedient to Christ's command in Matt. 28:18-20, "Go and Do." This is a command. It is a MUST for EVERY believer. It's not a matter of . . . "if I have the time . . . if I feel like it . . . or if I like to do it." Jesus commands, "Go and Do it!" Mrs. Taylor shared "Six Steps in Sharing Jesus". 1) **Pray,** Rom. 10:1; James 5:16b-18. 2) We must **Depend on the Holy Spirit.** We don't and can't share in our own strength. 1 Cor. 2:4 & 5; Rom. 4:17b. 3) **Associate with People,** 1 Cor. 9:22 & 23. 4) **Arouse interest by our life,** 1 Peter 3:1, and we asked ourselves, "Am I taking away someone's appetite for Jesus Christ?" or do I live in such a way that people are attracted to Jesus by my life so that they see and ask, "Heh! You've got something I don't have; what is it?" 5) **Stimulate interest by personal testimony,** 1 Thess. 1:8. I know because this is what Jesus has done for me and He can and is willing to do the same for you. 6) **Expect a Response,** 2 Cor. 5:20; John 4:34-39. We learned the importance of not starting with, "How do you feel/think about God, Jesus Christ, the world situation, sin, purpose for life, death, eternity, etc. We should turn to the scriptures and ask our neighbor to tell us what the Bible has to say in the passage about a chosen subject. After we share together what God's Word has to say, then we ask how she feels/thinks about this and share how we feel/think. It was suggested we underline texts in our Bibles or maybe use different colored pencils to shade in these verses. Red for salvation; blue for purpose of life; green for assurance etc. This would also help us too as we talked, we could flip over the pages of our Bibles and identify other proof texts by the colors. Our discussion was so interesting that we decided to forget our Sports Hour and continued with a time of sharing.

Gerry Fisher and Jan Wildeboer were our Bible Discussion leaders as we shared lessons on Conformity and Social Morality from "The Christian Life" booklet in the Discipleship Series. Although we did not answer all the questions in these lessons that did form guidelines for our discussions, we made these lessons more meaningful and relevant by applying them to our own situations.

Margaret Vriend chaired our discussion on "Sex Education." We listened to two records on this subject produced by the Family Guidance Bureau of Toronto. These records were for children 5-9 years and 14 and up. Although we did not agree with everything on these records we all agreed that they would be a worthwhile addition to every church library and would be profitable for parents as well as children.

Bill Beekhof of Calgary took us on a personally guided color pictorial tour of South Africa. Apartheid was very evident in these pictures and this brought forth a discussion as to motives, attitudes, etc.

Thursday morning Jackie Hoogeterp led us in a discussion on the book "Holy Masquerade". This is a novel about a minister and his wife in Sweden. Although this dealt with a "parsonage" situation, we found that the message of the book was applicable for Christians in general. As Christians we must stop and analyze ourselves and ask, "Can others see Jesus in me at all times, or only when I'm in church or with other Christians." Our faith must never be only a form or a mask covering up what is really inside, but we must live out of repentance and obedience in love to the Lord Jesus. It is easy to say one has a split personality and is schizophrenic (like the minister said of his wife) and use this as a cover-up for our own shortcomings and failures. When we criticize, whether it be our husbands or someone else, it must always be motivated by love and not in a judgmental or holier than thou attitude.

In evaluating our Retreat we felt that by doing our lessons at home we had more time for personal sharing and also the lesson material had time to sink in and our discussions were more helpful than last year when we had to dash through the material just before each lesson and had no time to think through or assimilate the material before we discussed it.

Our Praise and Prayer sessions at the end of each day were times of real communion and fellowship in the Spirit. The bond of Jesus' love was evident and experienced in a very real way. There was an acceptance in love of each other's opinions and feelings. No one felt someone else was or thought she was superior or trying to lord it over them just because our reactions and attitudes differed. The over all lesson learned or re-learned from every session is that the love of Jesus MUST MOTIVATE (constrain) me in all of my relationships on all age levels in all situations.

For the Farmers



"Vertical integration, its philosophy and practice, is the most serious threat to the continued existence of the family farm," says a major policy statement made by the Christian Farmers Federation.

The statement recommends three things: first, immediate action to stop the growth of vertical integration; second, put the family farm on fair competitive terms with the integrators, and third, long term action to break up the integrators' hold on some sectors of the agricultural industry.

The 2000 word statement prepared by the Policy Study Committee of the Christian Farmers Federation and unanimously adopted by the September meeting of the Provincial Board states eleven objections to vertical integrators and their activities.

The Federation objects to vertical integrators because: (1) they seek profits through control of a part of the agricultural industry; (2) they regard farmers and farm land as no more than dollar-and-cent resources; and (3) their basic goal is not the production of food for the world.

The Christian Farmers Federation states that vertical integration affects the agricultural industry adversely by (4) locking resources into certain enterprices; (5) subsidizing production in times of surplus; (6) controlling part of the industry; (7) forcing family farmers to accept production and marketing controls; and (8) polluting the environment.

In describing the adverse effects of integration on the family farm, the statement says that (9) family farmers cannot compete against production subsidized by the vertical integrators; (10) because of the actions of vertical integrators lending institutions have little left at reasonable rates for family farmers; and (11) integrators take away opportunities from family farmers to expand into viable operations as well as from young families who wish to begin family farms.

"A great injustice is being perpetrated on the Canadian farmer," says the statement. Family farmers are being forced to leave farming as their way of life. Young men interested in farming end up as caretaker-farmers because of the control that the integrators have on the industry.

The statement points out that family farming has a special attraction to Christian farmers. They see themselves as the keepers of a part of God's creation. The Christian farmer wants to be able to continue his way of life on the farm and make an adequate living for himself and his family.

The Provincial Board also reappointed the Policy Study Committee and mandated it to look into ways of achieving the recommendations made in the Policy Statement.

MEETING OF THE C.F.F. PROVINCIAL BOARD

On September 3, eighteen farmers met in the basement of the Immanuel Christian Reformed Church of Brampton. The farmers came from Clinton, Drayton, Exeter, Jarvis, Owen Sound, Woodstock, Strathroy, Trenton, and Wellandport.

The Chairman opened the meeting with Scripture reading and prayer. He welcomed all of us with a reminder that the basic purpose of the C.F.F. was to work towards Christian concepts of farming so that Christ's message of salvation will be heard throughout the Canadian agricultural industry.

The treasurer's report indicated that dues were not keeping up with expenses.

The Fieldman, Elbert van Donkersgoed, read his first report. Appointed as part-time Fieldman by the Provincial Board meeting on March 12, 1971, Mr. van Donkersgoed began to work full-time on July 1.

The main item on the agenda was the discussion of a policy statement on vertical integration, prepared by the C.F.F. Policy Study Committee. This committee was appoited by the March 12 Provincial Board meeting to study vertical integration and its effects on family farms.

The committee concluded that vertical integration is the most serious threat to the continued existence of the family farm. For this reason they recommend three things: first, that immediate action be taken to stop the growth of vertical integrators; second, that the family farm be put on fair competitive terms with the integrators; and third, that long term action be taken to break up the integrators' hold on some sectors of the agricultural industry.

The discussion on the statement brought out the inner joy we all felt. Here we have a statement that brings out — in practical terms — the meaning of our Christian principles. On the other hand, there were also feelings of misgivings: isn't it much easier to talk about the principles that we know we all share, rather than to give practical expression to those principles?

The statement was adopted unanimously and the committee was reappointed to find ways with which to reach our recommendations. We trust that the efforts of the committee will, with the Lord's blessing, help to preserve a meaningful place for farming families in Canada.

The meeting's other major decision dealt with the Christian Farmers Federation's membership in the Ontario Federation of Agriculture. The Executive had recommended that the C.F.F. resign this membership. One local Christian Farmers Association registered opposition to leaving the Federation of Agriculture but all the farmers present favoured the resignation. This resignation is not intended as a blow to co-operation with other farm organizations. On the contrary, a more meaningful co-operation with other farm organizations is now possible.

A number of less important subjects were discussed: the possibility of locals being established in Alberta, the need for associate memberships, and the agenda of the Federation's annual meeting.

During the last half hour of the meeting the present situation in the egg industry was discussed. Brian Ellsworth, Secretary-Manager of the Ontario Egg and Fowl Producers Marketing Board, attended the meeting for this discussion. Our Fieldman read the correspondence of the C.F.F. with the OEFPMB. Mr. Ellsworth then explained the latest developments, a judicial inquiry which is scheduled for the industry to determine what needs to be done. The C.F.F. intends to submit a brief to the inquiry. It is hoped that all Christian egg podueers and pullet growers will help in the preparation of this brief.

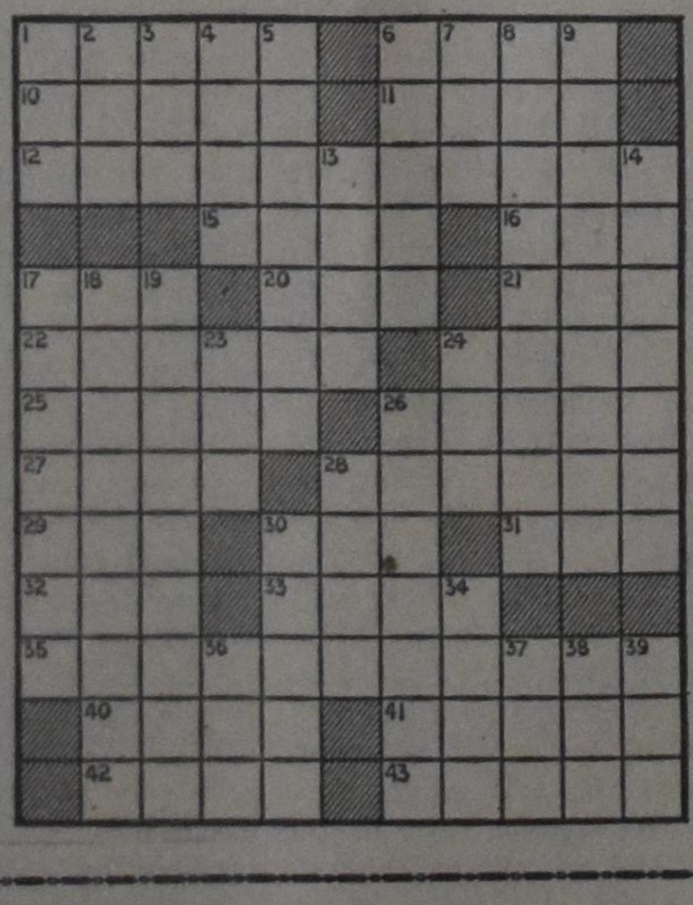
The meeting was adjourned after thanksgiving and prayer by Elbert van Donkersgoed.

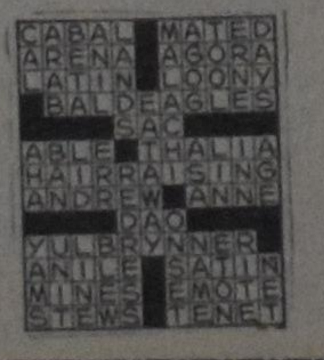
Christian Farmers Federation,
Elbert van Donkersgoed,
Secretary-Manager.

CROSSWORD PUZZLE

ACROSS
1. Tolerate
6. Servings of butter
10. Poe's visitor
11. Towards shelter
12. Last resort of the weather-man? (2 wds.)
15. Do in
16. Pasture
17. Japanese measure
20. Scottish river
21. Outside (comb. form)
22. Tumble-down shacks
24. Glut
25. Mountain crest
26. Actor, John ——
27. Partner of less
28. Distress
29. Old relative of the CIA
30. Macaw
31. But (Lat.)
32. German pronoun
33. Word with box or bag
35. Psychic's forte
40. Elbow
41. Vergil's shepherdess
42. English school
43. Skilled

DOWN
1. Quadrant
2. Lock out
3. Vine
4. Secretary
5. Give a right to
6. Quite friendly
7. Priestly vestment
8. Gypsy's reading matter (2 wds.)
9. Choosy
13. Word of regret
14. Grew towards night
17. Soft pliant leather
18. Newspaper feature
19. Go beyond
23. Signoret's summer
24. Capuchin monkey
26. Spanish province
28. It goes with Mardi
30. Bloodless
34. Colored
36. Fight result
37. French island
38. Bite
39. Roscoe





SOLUTION to previous Crossword Puzzle

FAMILY DISCIPLINE

Pastoral Counselling

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to discuss today "Family Discipline". In a letter which I received from a mother, the following paragraph appears: "It is my feeling that you are laying too much stress on a permissive approach on the part of parents. I do not believe in it, for I feel that every child needs to be disciplined. I was brought up with the emphasis that if you spare the rod you spoil the child; and I am bringing up my children in the same way. I am convinced that this is the Biblical way as well as the best psychological approach to training children. If a child will not listen, they have to suffer the consequences, and a good spanking with a hickory stick has never hurt a child." This is a quotation from the letter. I can agree with the mother that we may not be too permissive.

Possibly at times I do stress a certain amount of permissiveness, particularly because I run into letters like this and people who take this kind of approach. In one part of this letter the mother states that one of her children is twelve years of age. I am convinced that he is too old to spank. If he needs discipline you had better spare yourself the effort of using that hickory stick and find better ways of discipline. It does no good to spank a child of that age. You only make him angry, and in a case like this it possibly does the mother more good than it does the child, but I have never seen much good coming either for the mother or for the child, for a good spanking after a child has reached the age of ten. It is quite evident that children as they play among themselves tend to be more rough with each other than the kind of pain that they would endure by a spanking by a mother. So I would advise very strongly against this.

I read recently of a father who had two daughters, seventeen and eighteen. Whenever they came home too late from a date according to the time that he had set, he would make them bend over a chair and with a strap he would give them a spanking on their naked backside. Now I secretly suspect that the father got some personal satisfaction out of giving this kind of spanking, and by means of causing these girls to be very much ashamed. It surely did not help much either for either of these two young women, since both of them left home shortly after they were eighteen years of age, to be married, and both of them had a premarital pregnancy. I can well understand why they used this method to get out of a very embarrassing situation in the home, and to get away from a sadistic father.

Now this is, of course, not true in every family, and I do feel that there is a place for discipline in every home. I would like to stress that family discipline requires three things. First of all, there must be self-discipline, and self-discipline begins with the parents themselves; they have to learn self-control. Parents must learn to discipline themselves; so that they are not yelling and shouting at each other and getting angry, or that they strike out, because if you want a good disciplined home, you also need disciplined parents. I feel that before you begin to discipline your children you might well ask yourself how well have I disciplined myself? When parents, for example, strike out in anger against their children or slap their children in the face or this type of beating that is often given to children, they are doing something which indicates that they have lost their own self-control; they have not learned to discipline themselves. To me the Scriptural way is that parents first of all begin to discipline themselves. I think that if parents are well disciplined and in their relationship with each other are disciplined, you do not need such an awful lot of discipline with the children.

A second kind of discipline that is required within the family is mutual discipline. This again begins between parents. Parents should be able to talk with each other about the problems that face them. They should be able to recognize the failures that there are within themselves and within the other person. They should be able to take criticism from their mate, so that in this way they gain somewhat of a knowledge of who they are and what others think of them, particularly those that are closest to them, and again I feel that here is a very real weakness in a lot of families. There are husbands who do not dare to criticize their wives. Or, there are wives who are not sufficiently confident in the relationship between themselves and their husbands to dare to criticize or to point out failures. I do not believe in fault finding, but I do think we should be able to criticize each other so that together we can grow, and develop, and become stronger, better members of the family. I think this is also true between children and parents. Children sometimes can make remarks to indicate how they feel about the parents, how they feel that the parents have failed and it is a good thing that we listen to them at times. Some families have had considerable success with having a family counsel; and in this counsel the children, as well as the parents, can point out what they feel the others have done to hurt them or what they may have done wrong, or what they have done which was good, or how they feel toward each other. These kind of counsels should be a form of mutual discipline.

Then the third one is the discipline of children by parents. I feel that this here is something that is extremely important and I do believe that a certain amount of corporal punishment may well be necessary in the bringing up of children. But to my mind this should be kept to a minimum. I do not believe that parents who have to spank their children rather often are really very good at self-discipline and they have not set a very good pattern of discipline for their children. Then, also, discipline should be made of such a nature that it fits the crime that the youngster may have committed, and also that it fits the kind of personality that the child has. There are some children that I know of who can be given a very severe spanking, it makes little difference; they go on and do the same thing over and over again. Parents would be wise then to find other means of discipline, if a spanking does not help. I do not believe that it means then that you have to give them a more severe kind of spanking, but find some other ways, such as isolation. One of the methods that is used at the hospital for those who cannot live in a good way among the other patients is that they are isolated into a quiet room, and I think this is a good way, but not that they are locked up for hours on end; only that they are separated for a while so that they can think about what has happened, and possibly determine to straighten out themselves. Make sure too, that the child understands why he is being spanked. It isn't good for a child to receive punishment when he really does not know what it is all about. If the child is too young to understand, or if a child really does not know what he has done that is wrong, or as in some cases when the child has to wait for his punishment until Daddy comes home, the punishment does not mean anything because after all, all that it means is that a larger person takes him and gives him a spanking and he doesn't know what it is all about.

Make sure that you use discipline wisely. To my mind there is more danger with overdiscipline than underdiscipline. I think that it is dangerous when parents feel that they can spank their children whenever they feel like it, whenever they are grouchy, whenever they don't feel quite right, they can take it out on the kids and this is wrong, because it shows that the parents themselves have not learned to discipline themselves. To my mind the teaching of the Bible is that there must be discipline; discipline is not just limited to the parent striking his son with a hickory stick, but it should be self-discipline, mutual discipline, family discipline, and it should all be carried out in the name of the Lord. Paul makes the statement: "Do not provoke your children to wrath." I think that this is a good thing to think about because ultimately we are responsible also for the kind of discipline that we do or for the absence of discipline, because we are responsible for our children.

THOUGHT FOR TODAY: There is a little story I would like to tell as our closing thought; I have told it before. In a family there were two little boys who had a lot of rivalry among them. When their father came home for the evening he picked up one of these little boys, embraced him, and the little boy said, "I love you, Daddy." But then he stuck out his tongue at his little brother, who was watching this. Too many of us as grownups are like that too. We say that we love our Heavenly Father, but we are sticking out our tongues at our brothers and sisters.

EEN JUBILEUM

Op 15 oktober van dit jaar heeft een zeer opmerkelijk jubileum plaats gevonden. De staat Iran vierde zijn 2500-jarig bestaan. Het feit dat een land 2500 jaar bestaat is op zichzelf natuurlijk al opvallend, maar dáárom trekt het niet in de eerste plaats onze aandacht. Het trekt ook niet de aandacht omdat de Verenigde Naties een speciale resolutie hebben aangenomen, waarin andere staten worden opgeroepen aan dit feit bijzondere aandacht te besteden.

DIT is het belangrijke, dat het ontstaan van de staat Iran samenviel met de terugkeer van de Joden uit de ballingschap. Of anders gezegd: Dit jaar is het 2500 jaar geleden, dat de kerk van Jezus Christus uit de ballingschap tot de vrijheid terugkeerde. Dit is maar niet alleen een blijde gebeurtenis geweest voor de Joden zoveel eeuwen geleden, maar het is tevens een feit met een diepe profetische betekenis voor ons.

Twee honderd jaar vóór dat de staat Iran tot aanschijn kwam, profeteerde de profeet Jesaja: "Zo zegt de HERE tot Zijn gezalfde, tot Kores (dit is Cyrus) wiens rechterhand Ik gevat heb om volken voor hem neer te werpen: de lendenen van koningen omgord Ik, om deuren voor hem te openen, geen poorten blijven gesloten. Ik zelf zal voor u uitgaan en de oneffenheden effenen; koperen deuren zal Ik verbreken en ijzeren grendels verbrijzelen. En Ik zal u geven de schatten der duisternis en de rijkdommen der verborgen plaatsen, opdat gij weet, dat Ik, de HERE, het ben, die u bij uw naam riep, de God van Israel." (Jes. 45:1-3). Dit werd gezegd, toen nog niemand aan Cyrus dacht, noch aan het Iraanse rijk.

En in Ezra (1:1) lezen wij: "In het eerste jaar van Kores (d.i. Cyrus), de koning van Perzië, wekte de HERE, opdat het woord des HEREN, door Jeremia verkondigd, zou worden voltrokken, de geest van Kores, de koning van Perzië op, om door zijn gehele koninkrijk ook in geschrifte, deze oproep te doen uitgaan: Zo zegt Kores, de koning van Perzië: alle koninkrijken der aarde heeft de HERE, de God des hemels, mij gegeven en Hij heeft mij opgedragen Hem een huis te bouwen in Jeruzalem, in Juda. Wie nu onder u tot enig deel van zijn volk behoort — zijn God zij met hem, hij trekke op naar Jeruzalem, in Juda, en bouwe het huis van de HERE, de God van Israel, dat is de God die in Jeruzalem woont."

Daar heeft men in de Verenigde Naties geen weet van. Daar viert men alleen het 2500 jarig bestaan van de staat Iran. Maar de bijbel openbaart God en Zijn handelen, en het feit dat boven alles uitsteekt, is niet maar alleen dat de staat Iran 2500 jaar bestaat, maar dat 2500 jaar geleden God Zijn profetiën deed vervullen. DAT is wat er in de wereld gebeurt, dát is de ontvouwing van historie, dat God bezig is Zijn reddingsplan te volvoeren.

Dat begrijpt de kerk van vandaag niet altijd. Dat heeft de kerk van Ezra's tijd ook niet begrepen. De profeet Haggai begint met het volk er op te wijzen, dat zij nu wel terug zijn uit de ballingschap, maar dat ze het daar niet bij kunnen laten. God heeft ze teruggebracht en nu wil God bij hen wonen. Daar hadden die Joden niet aan gedacht. Zij hadden het doen Gods in de historie over het hoofd gezien en daarom hadden zij de tempel, de tempel gelaten. Die lag nog steeds in puin en niemand stak er een hand naar uit. Maar zo wil God het niet. Als Hij Zijn volk bevrijdt, dan wil Hij bij dat volk wonen. Als Hij u en mij bevrijdt, dan wil Hij bij ons wonen.

Geschiedenis is daarom zo indrukwekkend, omdat het iets laat zien van het doen Gods. Dat Iran 2500 jaar bestaat is op zichzelf niet zo belangrijk. Maar dat God 2500 jaar geleden zijn profetie heeft doen vervullen als een voorafschaduwing van de uiteindelijke en totale bevrijding van Zijn volk, dat trekt onze aandacht.

Het is goed en nuttig historie te bestuderen, maar merk op, merk toch goed op wat antwoord God u geeft. D.F.

ON POLLUTION

bloemetjes bloeien
kindertjes groeien
alle tot Gods eer.

planten sterven, maar
mensen bederven
Gods mooie natuur.

T.T.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
ORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

(14)

Moeder kijkt hem nog even aan, en gaat dan zonder een woord te zeggen naar het achterhuis. Fransje is weer alleen. Maar dan overvalt hem een nieuws angst. Vader zal zo thuis komen, en die zal alles te horen krijgen van Poete. Opnieuw overvalt hem een vlaag van misselijkheid, en opeens moet hij overgeven. Een golf bruine slijmen spuit op zijn bloes en op de vloer. Hij stikt bijna. Als hij zijn hoofd opbeurt, staat Moeder weer bij hem. Ze ziet even wit als Fransje. Ze draagt hem naar het achterhuis, waar ze hem uitkleedt en reinigt. Weer tilt ze hem op en klimt de ladder op. Boven legt ze hem in zijn ledikantje en dekt hem zorgvuldig toe. Ze blijft even naar zijn verstorven gezicht staan kijken, en dan legt ze een zachte hand op zijn voorhoofd.

Fransje slaakt een diepe zucht, die in stukjes gebroken wordt door een hele rij geluidloze snikken. Moeders hand is als een koele regen die al die hete vlammen van zijn haat uitblust, en hij valt onmiddellijk in een diepe slaap.

Een paar dagen later verbleken Fransje's ontnuchterende ervaringen met kerstbomen tot een herinnering die hij liefst maar spoedig vergeet. Het is een gelukkige omstandigheid dat er thuis niet meer over gesproken wordt. Hij weet niet dat hij dat aan Moeder te danken heeft, maar hij is niet de enige die een grote les geleerd heeft. Niet dat Moeder er spijt van heeft dat ze hem zo gestraft heeft — wel dat ze hem zo heeft moeten straffen — want ze is er van overtuigd dat ze hem niet te hard geslagen heeft, en dat dit niet de oorzaak was dat hij moest overgeven. Maar ze heeft beseft dat de les te overweldigend was voor zijn nietigheid. Daarom heeft ze het hele geval voor zich gehouden en gelukkig had ze het klaargespeeld om alle sporen ervan op te ruimen voor vader en de anderen thuis gekomen waren. Zijn lege plaats aan tafel kon ze naar waarheid toeschrijven aan het feit dat hij zich niet lekker gevoelde en over had moeten geven.

En dus van een werkelijke haat tegenover het begrip kerstboom geen sprake meer zoals in het eerst. Maar toen ontsproot die uit de onbewuste behoefte om iets of iemand de schuld te geven voor al de ellende waarin hij zo plotseling gedompeld werd. Het woord kerstboom is al voldoende om al die narigheid weer op te roepen, en daarom vermijdt hij het angstvallig. Maar er zijn anderen, die hem er wel aan zullen herinneren. Een paar dagen voor Kerstmis komt Neeltje hem opgewonden vertellen dat hun kerstboom aangekomen is.

Gisternaevend is 'n thuus ekommen. Gae je mee kieken? Moeder ei ezeid da-je best in uus mag kommen.

Fransje reageert helemaal niet zoals Neeltje gehoopt had. Hij zegt: Ik geve niks mae om kesbômen. En je moeder en de meiden willen me zeker nog slaen voe dat theepotje?

Och, joan, ze bin allaank nie mae kwaed op je, en 'k ae allaank een aar theepotje!

Fransje kijkt haar wantrouwend aan. Hij heeft het gevoel of er een val voor hem gezet wordt, en hij is niet van plan daar in te lopen. Maar dan gaat Neeltje de schoonheden van hun kerstboom in geuren en kleuren beschrijven, en tegen wil en dank komt Fransje toch weer onder de oude bekoring. Hij volgt haar schoorvoetend tot voor het raam. Maar dan rukt hij zich los uit haar greep, daar ze hem letterlijk bij de arm meegesleept heeft.

Hij kan de gekleurde glazen ballen zien schitteren door het bloemwerk van het gordijn, en zijn hart begint weer onstuimig te kloppen. Gemengde gevoelens vragen om de voorrang en bovendien heeft hij met een paar vragen te worstelen. Waarom willen de mensen zo'n gevaarlijk ding in huis hebben, dat zo maar in brand kan vliegen? En waarom vliegen ze niet bij alle mensen in brand? Dat probleem brengt hij gedeeltelijk onder woorden als hij Neeltje vraagt:

Aen de kaesjes a ebrand?

Jaet, gisternaevend aeme ze 'n steutje an 'ehad.

Fransje kijkt haar onderzoekend aan. Hij wil vragen of de takken toen ook niet een beetje begonnen te branden. Maar dan gaat Neeltje's voordeur open en verschijnt haar moeder in het deurgat. Onwillekeurig kijkt Fransje naar haar handen om te zien of zich daar geen broodmes in bevindt. Zijn lichaam staat al gespannen voor de vlucht. Maar de vrouw ontwapent hem door vriendelijk te zeggen: Ah die Fransje! Kom je's nae oanze kesbôom kieken? Komt er mae even in, dan ku-je'm vee beter ziene. Hij kijkt haar ongelovig aan en vertrouwt de zaak niet helemaal, maar dan vervolgt ze: Kom mae, dan kriegen je een babbelaer. Ik bin ze net an 't bakken.

Neeltje helpt hem over zijn aarzeling heen door hem weer bij de arm te nemen, en schuifelend volgt hij haar door het voortuintje en den uze in. De vrouw sluit de deur achter hem en hij beseft dat als ze kwaad willen hij een gevangen vogel is. Er zit niets anders op dan zich op genade of ongenade over te geven.

Hij snuift weer de eigenaardige huislucht op en onmiddellijk roept dat het zetje voor zijn geest. Snel kijkt hij rond zich om te zien of de meiden ook thuis zijn. Een ervan is bezig op haar knieën de vloer te vegen, en de andere komt juist van het achterhuis met een schotel aardappels binnen.

Ah Fransje Weststraete! roepen ze op luide toon. Kom je's nae oanzen moaien kesbôom kieken? Da's maer een goeien!

Fransje begint zich weer wat op zijn gemak te gevoelen. Er zijn schijnbaar geen boze voornemens in het spel. Neeltje voert hem nu tot bij de tafel, en daar kan Fransje dan voor het eerst een kerstboom van dichtbij in ogenschouw nemen. Nu wordt ook meteen het raadsel opgelost hoe zo'n ding alleen overeind kan blijven staan. Deze staat in een grote ronde groenverglaasde bloempot die tot de rand gevuld is met vastgedrukte klei. En dan al die kaarsjes! Die staan allemaal keurig recht op de uiterste takjes, zonder dat ze met de naalden erboven in aanraking komen. Trouwens, deze naalden zijn veel korter en fijner dan aan die tak van Kees de Visser. En wat een gaaf, volmaakt boompje is dit!

Hij ziet zijn gezicht grotelijks misvormd weerspiegeld in de gekleurde ballen. En hij bewondert de sierlijke slingers van zijde-achtig haar. En dan, boven op het opperste puntje staat zo maar een engel, met vleugels en al! Het is geheel overbodig dat Neeltje opgewonden zijn aandacht vestigt op allerlei bijzonderheden. Hij ziet ze allemaal, en hij drinkt hun gevaarlijke schoonheid in. Maar hij zegt geen woord. Tenslotte kan Neeltje het niet langer meer uithouden en roept triomfantelijk: Oe vin je 't noe?

Plachtig! antwoordt Fransje kort en naar waarheid.

Ae n julder ok zo'n moaien kesbôom? vraagt een der meiden, geheel overbodig. Fransje schudt zijn hoofd.

Kû-je begriepen! smaalt de andere. Dae bin zulder vee te fijn voe. Zulder bin zô fien as gemaele poppestront. Ze bin toch ommes van 'driemaal daags"!

De drie vrouwen schateren om die grap, en nog meer om het vragende gezicht van Fransje die hem helemaal niet begrijpt, en nog veel minder op prijs stelt. Hij voelt zijn onbehaaglijkheid toenemen en stelt Neeltje voor: Gae me noe wee buten spelen?

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

Beelden van en uit NEDERLAND



Somber perspectief

Kabinet-Biesheuvel door 't examen; Kabinet-Biesheuvel doorstaat glansrijk de proef; Kabinet-Biesheuvel niet in gevaar . . . ziedaar enkele koppen uit de dagbladen. We zullen onze Canadese lezers niet bezig houden met een uitvoerig overzicht van de politieke debatten naar aanleiding van de Troonrede en miljoenen-nota gedurende een paar dagen en één nacht in de Tweede Kamer gehouden. Slechts een enkele indruk.

De presentatie van dit ministerie is beter dan van het vorige. Barend Biesheuvel is meer "vent" dan de vorige premier, hij weet ook meer van de politiek af dan zijn voorganger en is tienmaal handiger in het debat. Dit alles houdt een kleine waarschuwing in voor de oppositie, daar je anders klappen terug krijgt. De milieuhygiëne speelde bij de discussies een grote rol. Zelfs zo, dat de heer Van Mierlo een zeer sombere voorspelling deed, nl. de grootste crisis wacht ons ooit voorgekomen. De heer Den Uyl (P.v.d.A.) die ook veel woorden over dit onderwerp produceerde en de economische groei desnoods wilde afremmen, werd fijntjes door de premier herinnerd aan zijn niet te stuiten activiteit als wethouder van Amsterdam, om daar een petro-chemische fabriek (een echte luchtvervuiler) gevestigd te krijgen. Al kreeg het Kabinet enige pluspunten van de oppositie (betere verstandhouding met de vakbeweging, bevordering van het openbaar verkeer enz.) im groszen und ganzen deugde er natuurlijk niets van — gevangene van het regeeraccoord, geen staatkundige hervorming, handhaving van de particuliere machtsuitoefening tegenover de gemeenschapsbelangen — ik neem aan dat men dezelfde klanken ook in het Canadese parlement beluistert.

Mr. Biesheuvel verscherpte niet de tegenstellingen maar deed duidelijk uikomen, dat elke Regering, hoe ook samengesteld en van welke politieke kleur ook, voor zeer moeilijke problemen op financieel gebied zou zijn gesteld. Toch noemde hij die problemen niet onoplosbaar. Als men dan echter de minister van Financiën door interrupties in het nauw brengt inzake de vooruitzichten voor het jaar 1973 (een extra dreigend tekort van f 800 miljoen) krijgt men het gevoel, dat, wil de zaak gezond worden, het mes er inderdaad veel dieper in zal moeten. Men kan maar niet doorgaan met de Overheidsuitgaven elk jaar met miljarden te laten stijgen en met tekorten financieren.

Het Nederlandse volk betaalt nu reeds aan belasting en sociale premies bijna 50% van het bruto inkomen, zodat de belastingschroef nauwelijks nog verder kan worden aangeschroefd.

Door de vrijwillige samenwerking tussen het bedrijfsleven en de vakbeweging hoopt men iets af te knabbelen van de loon- en prijsstijging, maar zoden zet het niet aan de dijk.

De inflatie gaat door tot de wal het schip keert, zoals de professoren Zijlstra en Steenkamp voorspellen en dat betekent ontwrichting van het leven en werkloosheid.

Reeds die dreiging zou moeten nopen tot een samenwerking op nationaal niveau en tot versobering over alle linies.

* * *

Het behoort tot het beeld van onze tijd, dat de politiek zich niet beperkt tot haar eigen staatkundig terrein, maar ook een rol speelt in de kerk.

Op het getuigenis van verschillende representatieve figuren in de Ned. Herv. Kerk (o.a. prof. Van Niftrik, prof. Jonker, dr. G. de Ru c.s.) waarin verontrusting werd uitgesproken over de huidige ontwikkeling in deze kerk, voornamelijk ten aanzien van de z.g. kritische theologie, waarin het christelijk geloof samenvalt met maatschappij-kritiek en ideologie der revolutie en opgeroepen wordt tot de vreugde van het belijden van de vastigheid van het geloof, is een tegenverklaring van een aantal Hervormde theologen gekomen, die zich beroepen op een verklaring van Karl Barth aan de deelnemers van de manifestatie van Dortmund "Geen ander evangelie". Zeiden Van Niftrik c.s., "dat men zich keerde tegen een hoogmoedige en onverdraagzame mentaliteit, die het evangelie verbastert tot puur aards messianisme", de tegenvoeters achten met Barth zulk een getuigenis zonder maatschappelijke uitwerking, muggenzifterij een dode en dus farizese belijdenis.

Het is opvallend, dat de laatstgenoemde groep politiek geheel op het socialisme en sommigen zelfs op het communisme zijn georiënteerd. Vooral ook de pacifisten vindt men hier. Men ziet het, de tegenstellingen op politiek terrein en in de kerk lopen langs parallelle lijnen.

De Synode der Geref. Kerken is zeer actief geweest. In de eerste plaats werden verschillende beslissingen genomen om nieuwe uitgaven creërende instellingen een halt toe te roepen, maar ook stuurde zij een boodschap over de verzoening uit, die zegt, dat een toetsing van nieuwe gedachten daarover plaats vindt in de daartoe geëigende weg van wetenschappelijke bezinning en kerkelijke behandeling. (Wat het proefschrift van Dr. Wiersinga betreft, behandeling in eerste instantie door de Kerkeraad van Amsterdam.) Sterke nadruk werd daarbij gelegd op de plaatsbekledende kracht van het lijden en sterven van Christus, in overeenstemming met de belijdenisschriften der Geref. Kerken.

Ook werd een veranderen van de belijdenisschriften afgewezen, wil zij de binding handhaven, al acht men een nieuw ondertekeningsformulier voor de ambtsdragers wel gewenst.

Prof. Herman Ridderbos zei o.m.: "Ik kan me voorstellen, dat er behoefte bestaat aan belijden in woorden van deze tijd, maar laten we dan proberen een korte weergave te geven van de oude belijdenis, die moet dienen om ambtsdragers en andere gemeenteleden duidelijk voor ogen te stellen wat we belijden. We moeten dan zeggen, het christelijk geloof is vervat in de oude belijdenis. Die onderschrijven we, maar we kunnen het ook in de taal van deze tijd zeggen."

Het dopen van een nog niet geadopteerd kind werd onder zekere voorwaarden toegestaan.

* * *

Terugkerend tot de dingen van de dag, moeten we helaas vermelden, dat het bezoek van de Japanse keizer aan Nederland (geen officieel bezoek) niet zonder incidenten is verlopen. De ontvangst was kil tot koud. De keizer heeft het er niet beter mee gemaakt door in Duitsland (wel een staatsbezoek) te spreken van de lotsverbondenheid van de beide landen, die hun oorlogen verloren hadden. En hier werd Japans empereur alsmaar als een vredesduif afgeschilderd.

De diefstal van het prachtige schilderij van Vermeer "De liefdesbrief", uitgeleend door het Rijksmuseum aan een tentoonstelling te Brussel, had wel een vreemd vervolg. Toen het zeer beschadigde doek werd teruggevonden en de dader op aanwijzing van een benzinestation-houder werd gearresteerd, keerde in België zich de woede tegen de aangever en niet tegen de dief. De laatste was toch zulk een goede jongen, die 200 miljoen Belgische francs als losgeld vroeg om de Bengaalse vluchtelingen te "helpen". Wat je de mensen al niet kunt wijsmaken!

Tegen de eenzijdige voorstelling van de organisatoren van de vredesweek begint het verzet te groeien. De politiek spreekt hier ook al mee.

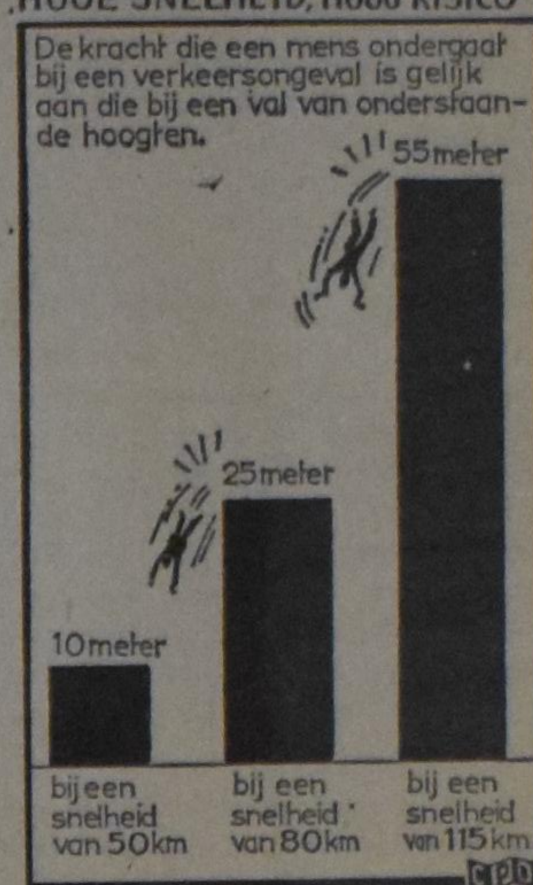
De troebelen in Noord-Ierland kregen een staartje in Amsterdam. Op Schiphol werd een grote hoeveelheid wapens, door het staatsbureau van Tsjecho-Slowakije geleverd, in beslag genomen. De koper was een Amerikaan, maar de uiteindelijke gegadigde acht men het verboden Ierse leger in Ulster. Spionnage plus geweld via de communistische landen achter het ijzeren gordijn!

Cn.

SNELHEID MAAKT GROTE KRACHTEN VRIJ

Van de geweldige krachten die optreden bij een verkeersongeval geeft bijgaande tekening een indruk. Hierin is vergeleken welke krachten een mens ondergaat wanneer hij bij diverse snelheden een ongeluk krijgt. De dan optredende krachten zijn in de tekening vergeleken met de val vanaf diverse hoogten. Het blijkt dat deze krachten belangrijk toenemen naarmate de snelheid van de auto hoger is geweest. Het is de invloed van deze krachten die er de oorzaak van zijn dat vaak de lichamen van de inzittenden uit de auto worden geslingerd. De tekening onderstreept dat het dragen van veiligheidsriemen (safety belts) van groot nut kan zijn doordat de uitwerking van de eventueel optredende krachten drastisch wordt beperkt. Het onderzoek naar het optreden van de krachten bij een verkeersongeval is gedaan door de Ford Foundation in de Ver. Staten.

HOGE SNELHEID, HOOG RISICO



HET JA WOORD

Ik heb Hem mijn ja woord gegeven
en kan zonder Hem niet meer gaan.
Ik wijd Hem voortaan heel mijn leven,
'k ga stilletjes achter Hem aan.

Ik kan heel de dag van Hem zingen
op school en in huis, in de trein
want Jezus vernieuwt alle dingen
hoe oud en versleten z'ook zijn.

Ik kan heel de wereld omarmen;
omdat ik van Jezus nu houd.
Hij schonk mijn Zijn liefde en erbarmen
het oude dat laat mij nu koud.

Ik was in het kwade bedreven
maar zag bij de ander de fout
Hij heeft al mijn zonden vergeven,
Hij gaf mij een hart van goud.

Mijn Heiland, hoe kan ik U prijzen
U bent mij het licht op aard.
Ik wil U mijn liefde bewijzen,
door 't loflied, U bent het zo waard.

Uit "De Band met God"
Bloemendaal, Holland.

VAN DOMINEES EN GEMEENTEN

(9)

Als Pionier naar Amerika

door JOHN DE HAAS

Wanneer er tegenwoordig wordt gesproken over de traktementen der predikanten, dan mogen we gerust zeggen, dat de kerken in Nederland, en ook in Amerika, goed voor hun dominees zorgen. Misschien zijn niet alle dominees dit met me eens, maar ik geloof toch, dat het als een algemene regel mag worden uitgesproken.

Er zijn echter wel tijden geweest, dat die zorg van de gemeente voor haar predikant niet altijd zo groot was, en zeker in de tijd, waarvan ons verhaal thans spreekt, was het traktement soms miniem. Kunt ge geloven, dat Ds. Albertus Christiaan van Raalte in zijn eerste gemeente is beroepen op een traktement van zegge en schrijve één gulden per week? Het volgend jaar werd het een gulden en een kwartje!

Doch laten we beginnen bij het begin. Van Raalte's vader was ook predikant, en stond in Wanneperveen, een klein plaatsje in Overijsel. Deze had zeventien kinderen, en dus zal het wel geen vetpot zijn geweest. Want behalve dat hij een groot gezin had was Nederland bezet gebied — het was het jaar 1811 — en wat de Duitsers deden in 1940 en volgende jaren, deden de Fransen in die tijd: ze haalden alles weg! Maar Ds. Van Raalte wilde graag, dat zijn zoon ook predikant zou worden, en zelf bracht hij deze naar Leiden, om hem daar aan te bevelen bij zijn vriend Prof. Clarisse. Deze heeft veel gedaan voor de jonge Van Raalte. Hij heeft hem o.a. ook geleerd om voor de vuist weg te spreken.

Van Raalte was evenals zijn vader goed Gereformeerd, en had zich reeds spoedig aangesloten bij de reeds eerder genoemde "club van Scholte". Niet alleen door de studenten werden de leden van dit clubje gehaat en gemeden, ook enkele hoogleraren achtten het hun plicht te waarschuwen tegen "de Jodenvrienden van de oude knorrepot Bilderdijk: De Costa en Capadose", en tegen allen, die met dezen eensgeestes waren. En tot deze laatsten behoorden daar aan de Academie te Leiden Scholte en zijn vrienden.

Toen het nu de beurt van Van Raalte was voor "proefpreken", kwam een groot aantal studenten onder zijn gehoor. Ze wilden wel eens horen, hoe die dweper het er af zou brengen. Van Raalte was zeer bevreesd. Hij had zijn preek geheel uitgeschreven en deze in de achterzak van zijn rok gestoken. Professor Clarisse leidde hem naar de preekstoel, en toen deze een tip van het manuscript uit Van Raalte's achterzak zag steken, trok hij het er snel en behendig uit. Van Raalte schrok geweldig, toen hij zijn preek miste, doch hij beval zich in Gods genade aan, en begon uit het hoofd te preken over zijn tekst, Romeinen 6:1.

Later geloofde hij, dat hij nooit beter had gesproken dan die morgen. De studenten, die gekomen waren om te spotten, zaten allen aandachtig te luisteren en verbaasden er zich over, dat een lid van die "nachtkijkersclub" het er zo goed afbracht. Prof. Clarisse was natuurlijk buitengewoon voldaan.

Om echter iemand op deze manier spreken in het openbaar te leren, is de toepassing van een paardemiddel, dat slechts een enkele goed bekomt. Doch Van Raalte behoorde tot die enkelen!

Toen hij in 1835 zijn studie had voltooid, deed hij candidaatsexamen en meldde zich daarna voor het proponentsexamen in de Ned. Hervormde Kerk. Hij werd bekwaam geacht, doch aan het einde werd hem gevraagd of hij de wetten en verordeningen wel kende, die hij nu moest gaan ondertekenen. Van Raalte moest antwoorden, dat hij deze inderdaad niet kende, doch deze vraag werd nimmer aan een candidaat gesteld. Daar men wist, dat hij een zwager was (of beter gezegd: zou worden door zijn huwelijk) van Brummelkamp en Van Velzen achtte men voor hem deze vraag nodig! Hij moest een half jaar later maar eens terugkomen.

Spoedig kwam Van Raalte echter, na de reglementenbundel te hebben ingezien, tot de conclusie, dat deze op verschillende plaatsen in strijd was met de Heilige Schrift, en dat zei hij ook op de augustus-vergadering van het kerkbestuur. Waarop men hem mededeelde, dat hij was afgewezen en geen proponent kon worden.

Kort daarna voegde hij zich nu bij de Chr. Afgescheidenen. Hij werd beroepen te Genemuiden en Mastenbroek, zoals reeds gezegd op een traktement van één gulden per week. Nu moeten we wel in het oog houden, dat de gemeente zich beijverde haar predikant van het nodige te voorzien, in de vorm van groente, fruit, vlees en andere produkten. Het was geen gierigheid, dat zulk een laag traktement werd gegeven. Men had het eenvoudig niet, en zodra de omstandigheden beter werden, werd het voor de predikant ook financieel beter.

In 1840 vestigde Van Raalte zich te Ommen, waar hij begon met enkele studenten op te leiden tot predikant, wat hij heeft gedaan to 1844, toen hij naar Arnhem ging, om daar, tezamen met zijn zwager Ds. Brummelkamp dit werk voort te zetten. Hier was zijn traktement gestegen tot duizend gulden per jaar, meer echter als honorarium voor zijn onderwijs aan de studenten dan voor zijn prediking, want hij was niet ambtelijk aan de gemeente Arnhem verbonden.

Maar hier was het ook, dat de grote verandering in zijn leven is gekomen. Velen van zijn land- en geloofsgenoten trokken naar Noord-Amerika en gaandeweg is toen bij Van Raalte het besluit gerijpt om ook daarheen te gaan. In september 1846 heeft hij toen zijn arbeid te Arnhem neergelegd, en is met zijn gezin scheep gegaan in Rotterdam, om na een tocht van ruim zes weken op 17 november te New York aan te komen.

De wintermaanden werden in de bewoonde wereld doorgebracht, doch in het vroege voorjaar 1847 trok hij met zijn mensen — er waren heel wat Afgescheidenen met hetzelfde schip meegegaan en er kwamen nog meer met andere schepen — naar de staat Michigan, en vestigde zich op de plaats waar nu de stad Holland is gelegen.

Nu is dit allemaal gauw gezegd, maar we moeten ons eens indenken, wat dat betekende. De bomen moesten worden geveld, alles met de handzaag natuurlijk, en huizen gebouwd. Een bestaan moest worden gehakt uit het oerwoud. Grote moeilijkheden moesten worden overwonnen; in de jaren 1848 tot 1850 werd de kolonie geteisterd door kwaadaardige ziekten, die onder de bevolking, die reeds verscheidene honderden telde, vele slachtoffers maakte. Geen huis bleef gespaard, hele gezinnen zijn er uitgestorven. Eens was de toestand zó precair, dat Van Raalte op een zondagmorgen, toen hij had gepreekt, neerzeeg, en in tranen bijna stikkend, uitriep: "O God, moeten wij dan allen sterven?"

Doch de ziekten weken, om in 1851 plaats te maken voor een plaag van verschillende knaagdieren — grondeekhoorns, muizen en gophers — die de gehele oogst opaten. Ondanks deze tegenslagen groeide de kolonie, en dit was te danken aan het organisatie-talent van Van Raalte.

(Wordt vervolgd.)

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

RAPPORT UIT OTTAWA

JEUGD COMMITTEE VERWERPT HET SYSTEEM

doo Norman Campbell,
Parliamentary Press Gallery.

(Canadian Scene) — In het rapport van de Committee on Youth wordt net zoveel gesproken over de oudere generatie als over de jeugd. Het is een rechtstreekse veroordeling van hen die thans in Canada aan het roer staan en het bevat de stoute voorspelling dat de hedendaagse "hip cultuur als het ware een windwijzer is die aangeeft waar het met de Westerse cultuur naar toe gaat".

In de Regering was men ongetwijfeld net als ieder ander geschokt door de toon van het rapport, dat in opdracht van de Secretary of State, de heer Pelletier is vervaardigd voor de prijs van $500.000.

Volgens het rapport staat de jeugd kritisch tegenover de ouderen en de maatschappelijke instellingen waarmee zij te maken hebben. Nu kan men natuulijk aanvoeren dat dit altijd zo geweest is en dat het nog nooit gebeurd is dat een 18-jarige zijn wijsheid en perceptie niet groter achtte dan die van zijn ouders, onderwijzers of geestelijken. Hierover bestond geen verschil van mening; dat was nu eenmaal zo. Maar in dit rapport van het Committee on Youth schijnt men voor het eerst de wijsheid van de jeugd (waaronder men in dit geval rekent de jongeren van 14 tot 25 jaar) te accepteren als de norm voor de toekomst en men verwacht dat de Regering de nodige stappen zal nemen om de door de jeugd gewenste veranderingen aan te brengen.

Critici zeggen dat het natuurlijk onjuist is te beweren dat men geen jongeren meer kan vinden die zich gedragen als een "tevreden en zich volkomen op zijn plaats voelend" lid van de maatschappij. De meeste jongeren delen zulk een argwaan waar het Canada's maatschappelijke instituties betreft, dat autoriteiten de plicht hebben te bewijzen dat ons systeem inderdaad het beste is."

Over het algemeen verwacht de jeugd van vandaag dat "de maatschappij en de Regering de deugdelijkheid inzien van werk dat niet direct in verband kan worden gebracht met economisch voordeel. Jonge mensen geven de voorkeur aan werk dat aan de menselijke behoeften voldoet in maatschappelijk verband". De overheid dient fondsen beschikbaar te stellen voor dit type werk, dat dus geen economisch voordeel beoogt.

In het rapport veroordeelt en "de onbekwaamheid van alle politieke leiders om Canada te leiden op een wijze die leidt tot een gelijke verdeling van de levenskansen onder de bevolking."

Uw correspondent heeft er moeite mee te begrijpen hoe men in het rapport allereerst een beroep doet op grotere vrijheid voor de jeugd, maar tegelijkertijd aandingt op een ingrijpen door de politici in het economische leven van de natie.

Dit ontwaken van nieuwe gevoelens onder de jeugd heeft geleid tot verlangens naar "een integratie van liefde, werk en spel". Het rapport geeft toe dat het uiterst moeilijk is om de waarde te bepalen van een dergelijke ontwikkeling. De antwoorden kunnen wellicht gevonden worden door zich te wenden tot de bronnen die de jeugd gebruikt. Het rapport bevat een "verbijsterende verscheidenheid van bronnen", te beginnen met Herbert Marcuse tot Stanley Kubrick; het Nieuwe Testament bevindt zich ergens tussen Tao Te Ching en Lenny Bruce, en men noemt verder nog Mao Tse Tung en Che Guevara. De lijst bevat geen enkele naam van schrijvers van de oude stempel of van leiders die anti-links georienteerd zijn.

Een van de conclusies van het rapport luidt als volgt: "Politieke leiders hebben de plicht te luisteren naar de stem van de jeugd die probeert uiting te geven aan gedachten ten aanzien van onafhankelijke en morele intelligentie. Ondanks alle onzekerheid en verwarring die men in die stem kan waarnemen moet men deze uitingen zien als een eerlijke en menslievende afwijzing van een maatschappij die technologische vooruitgang en bureaucratische efficientie van groter waarde acht dan de noden van de mensen".

Dit rapport is niet wat de Regering had verwacht. Men had gevraagd om suggesties voor hervorming. Men heeft een oproep tot revolutie ontvangen.

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SALEM CHRISTIAN SANITARIUM ASS.

LOVE YOUR ENEMY

Special Address by Mr. W. E. Bickford, Director of Salem's Christian Counselling Clinic, delivered at Salem's Ninth Annual Meeting, April 3, 1971.

•

Jesus said "You have heard that it hath been said thou shalt love thy neighbor, and hate thine enemy, but I say unto you, love your enemies. Bless them that curse you. Do good to them that ate you, and pray for them that despitefully abuse you and persecute you". These are powerful words, and perhaps for many of us, these words only represent an ideal, lofty in tone, but not very practical for mortal men and women in day to day living. For so many of us even approaching the goal of loving one's neighbor and hating thine enemy is already more than we can handle. In a time when so many of us become increasingly alienated from ourselves and from each other, it may be a most formidable task to even find love for those who should be closest to us. Faced with such a predicament, how can one find within himself the additional drain inherent in loving one's enemy? We may feel that Jesus seems to be demanding that we assume an impossible burden. Yet he tells us elsewhere, in effect, that we will never be given more of a burden than we are able to assume.

I have felt intrigued by this statement of Jesus for a long time. It puzzled me, yet it interested me greatly, and I did not know why. Should I dismiss it from my mind as another of Jesus' idealistic, but not very practical, ideas? It seems so much easier to dislike, or even to hate than to love, just as for many of us it may be easier to talk about Christianity than to practice it. As long as we categorize the teachings of Jesus as idealistic, the extent of the demands we make on ourselves in the light of those teachings may be reduced proportionately.

Gradually, I believe, and only after much thought, did these words of Jesus begin to have some real meaning for me. It began to dawn on me that so much of my work over the years was in helping people to "love thine enemy". In the main, however, it has consisted of trying to help those persons experiencing a variety of emotional pains where the identified enemy was clearly the self. Jesus says further that we should love our neighbors as ourselves. Stated in another way, I would say that if one loves himself first, he is then free to love his neighbor. If a person perceives himself as his own worst enemy, how then can he genuinely love his neighbor? I have very grave doubts that this is possible.

In my professional role it has become a commonplace experience to hear persons persecuting themselves, hating themselves, and cursing themselves, and this has been the foundation for their lives. Although these contemptuous attacks assume many forms in varying degrees of self rejection, the underlying message is both loud and clear — "I am worthless and I am unlovable". They may say things like: "In my whole life I have never experienced love. I cannot think of a single thing about me that is worthwhile." They may also describe their lives as empty, desolated, and filled with loneliness. These persons exist, to one degree or another, in a world which feels hostile, cold, and rejecting.

I have found no discernable difference in terms of the people whom I have worked with, between those who disclaim any belief in God, and those who are professed Christians. One must wonder why this seems to be so. The Christians may cling tenaciously, if not desperately, to the truth that God loves all of His children, but the evidence is very slim indeed that this has any real meaning for many of them. In their relationship with God their sense of doubt as to being loved by Him can be a most pervasive one. And what are their prayers? Why do so many seem to say that their prayer for help goes unanswered? If it seems plausible that it is easier to seek good for a friend than for an enemy, then how might the person who is his own worst enemy communicate with God? It may well be that some allow God's love to enter their lives, and find peace. I think, however, there are those who ask, but cannot allow themselves to receive this gift. How many persons have I heard say "I am not good enough to be in a church", as if to say that churches are places the good people gather to congratulate themselves on their own goodness, rather than to see churches as havens for sinners. Whatever their real or fancied offenses, they may have great difficulty in experiencing any sense of forgiveness from God in their prayers. They seem tortured by their vague, yet potent feelings of guilt which fill their lives. They are blind to the realization that they are only projecting their own refusal to forgive themselves onto God. If a human being does not experience forgiveness, nor answers to his prayers for help, and cannot see that it is he, and not God, who is doing the rejecting, then the next step may well be one where the person feels deserted, even by God. It is perhaps an understatement to say that the ensuing sense of desolation, loneliness and despair may well be an overwhelming one.

This, then, is my picture of the person who has taken a position in life wherein he is cast in the role of his own worst enemy. Although he is in torment, the public mask he wears may take many forms. He may endlessly seek love from other persons in one way or another in a manner characterized by extreme self-centredness. His needs are always paramount in relationship with others, and any failure on the part of others to meet his demands may send him into a rage. The fact that he may despise himself may not diminish his needs from love at all. But if he hates himself, then he may demand constant reassurance from others that they care about him. This approach never really works, although it may be pursued relentlessly, and with ever increasing frustration as a better alternative to total emptiness. Another person might take the route of perfectionism on the ground that if he drives himself long enough and hard enough, he will one day achieve a sense of self-worth, and may even release himself from his own constant criticism of himself and the anticipated criticism from persons in his past or his present. It may sound very plausible to him, but of course this is only one other way devised to perpetuate rejection. Acceptance of himself is always something to be experienced at some vaguely refined future point in his life. It has nothing to do, really, with a healthy desire to grow as a person. No matter what the very real achievements of this person seem to others, they can only be very hollow victories to him. These are some of the ways a man may find to unwittingly perpetuate his own

(Continued on page 12)

THE WORLD AROUND US

The Dutch Delta Project

(Part III)

While the dams on either end of the Veerse Gat were still under construction, a beginning was made (in 1958) on the secondary dam in the Grevelingen (between the islands Schouwen-Duiveland and Overflakkee). There was a large sand bank in the middle of the Grevelingen and a dike was constructed on top of this; of the two gaps which remained, one was closed by means of caissons but for the other gap a revolutionary new method was employed. A steel cableway was built with two spans of 1975 feet each. An 'endless' cable 3½ inches thick with eight gondolas hanging underneath completed the structure. Under each gondola a steel net was suspended capable of carrying 10 tons of material. Operators in each gondola dumped their load in the desired place. In an average 5-day week 13,500 tons of stone were dumped, and by the time the gap was closed over 170,000 tons of material had been dumped.

The dam in the Grevelingen was completed in 1965 but the one in the Volkerak (between Overflakkee and the mainland), although started at approximately the same time, was not finished until 1970. The Volkerak dam was a very complex engineering project: first a semi-artificial island was built in mid-stream; from there a 2.8 mile long dam was built westwards to the island of Overflakkee; a 3900 feet long bridge northwards (to the Hoekse Waard) was then completed; and finally, an 1.85 mile long dam encompassing navigation locks, an inlet sluice and a lock for pleasure craft was constructed toward the south (the mainland). The locks in this dam are among the largest in Western Europe, 1075 feet long and 79 feet wide, because they will form part of the Rhine-Scheldt navigation route linking Antwerp with Rotterdam and Germany. Already the locks have to cope with as many as 700 vessels a day, and once the canal route will be finished the number of ships will increase even more.

This year the primary dam in the Haringvliet was completed; it was sixteen years ago that the preparatory work began. The tide pushed over 260 million cubic yards of water through this 2.8 mile wide estuary and in order to stem this flow the engineers once again used the overhead gondola method to close the final (3300 feet wide and 50 feet deep) gap. This time the cable, 4600 feet long, was supported by three towers, with the longest span reaching 1900 feet. Since the Netherlands has to import all stone, but does have all raw materials necessary for making concrete, precast concrete blocks were made. Each of these 2½ ton blocks had a built-in handle which enabled each gondola to lift four of them at a time and transport them to the desired location.

Closing the Haringvliet meant more, however, than dumping concrete blocks into the water till they rose above the surface. A navigation lock was also constructed within the dam as well as outlet sluices. These outlet sluices have a total of 17 discharge openings, each 185 feet wide. They are separated from each other by 16 piers each as high as an 8 story building. Surprising as it may sound, these sluices were constructed in their proper location before the dam was built. A so-called cofferdam (it could be called a building pit) 4600 feet long and 2000 feet wide was built in the middle of the estuary. The center of the cofferdam was then dredged out to the required depth and in this miniature polder the sluices were constructed. They rest on 2200 concrete pylons driven into the bottom, and their total length, if laid end to end, would be 190 miles. Each of the 17 discharge openings has two steel gates (one facing toward, the other away from the sea) weighing 500 tons. The gates can be raised or lowered at a speed of 2 feet per minute. The 17 openings have a combined discharge capacity of 74,000 cubic feet of water per second.

Once the whole structure was completed, the cofferdam was flooded and removed — this involved dredging away more than 9 million cubic yards of sand and earth. The great concrete and steel mass, sitting in the middle of the Haringvliet, then awaited the construction of the dam on either side. Once the dam was finished it was possible, to a limited extent, to control the discharge of water from the Rhine and Meuse Rivers.

For the past 9 years work has been in progress on the second last primary dam. Closing Brouwershavense Gat between Goeree and Schouwen means a dam of 4 miles in length through a stretch of water with a maximum depth of 75 feet, a tidal range of more than 7 feet, and a tidal volume of 360 million cubic meters water. Luckily there are no sluices to be constructed in this dam. The cable car method is again being used to close the final gap and barring unforeseen accidents the job will be completed next year. And that means that there is 'only' one more dam to be built — across the Oosterscheldt.

Closing the Oosterscheldt will be the biggest job of all; the tidal capacity of this estuary is 40 billion cubic feet of water; there are three deep channels, the deepest of which is nearly 115 feet. And once again outlet sluices will have to be built. The expected completion date is 1979. This job is so vast and there are so many unknowns that a whole new research building with a floor area of 270,000 square feet has been built at the Hydraulics Research Laboratory. A complete scale model of the whole Oosterscheldt estuary on a horizontal scale of 1:400 and a vertical scale of 1:100, as well as a detail model of the dam itself on a scale of 1:80 (real length of the dam is 5¾ miles) allows engineers to check even the smallest details. Once the Oosterscheldt estuary has been sealed off from the sea, it will mark the end of an era in Dutch history.

Now that Zealand is not a province of individual islands anymore, the transportation network has greatly improved. Whereas before numerous ferries had to be used to get from place to place, modern highways are now available to the traveller. The primary and secondary dams form the important highway links, but in addition a beautiful 3 mile long bridge across the Oosterscheldt estuary makes for a direct route to Rotterdam. There are 52 spans in the so-called Zealand bridge. Each span rests on 3 tubular shafts with a 14 feet diameter and a length of up to 165 feet in the deepest parts of the estuary. The bridge is not only functional but esthetically very pleasing.

Not only are road networks constructed, but water transportation, still the key to Holland's success is also improved. Antwerp has long wanted a direct communication via water with the Rhine in order to share in Rotterdam's glory as the transfer point for the industrial area of West Germany. The route West Scheldt-North Sea-Nieuwe Waterweg is impossible for river craft because the North Sea is too dangerous for shallow draft boats. The present canal through South Beveland is not large enough for the new push-boat traffic, so a new canal is being dug, financed for 80 per cent by Belgium. The Rhine-Scheldt canal will be like a 4-lane highway for ships; the width at the bottom of the canal is about 370 feet. Special sluices — in the north in the Volkerak dam and in the south where the canal enters the West Scheldt River — ensure that very little salt water will enter into the canal and thus in the delta estuaries which have now been closed off from the sea. These special sluices are so constructed that the salt water which enters the lock with the ship is pumped into a holding basin whereafter fresh water from the Zealand Lake (the new name for the Oosterscheldt estuary once the dam is completed) flows into the lock. When ships from the fresh water canal enter the lock the fresh water is pumped into another holding basin and the salt water from the other basin is used to fill the lock. With this unique system, Zealand lake will only be infiltrated with 5 per cent salt water via the canal.

When in a few years time all the work in the delta region will be completed the Dutch people will be able to look with justifiable pride on their accomplishment. Not only have they lessened the danger from the sea, they have also increased road and water transportation, have unlocked the historical province of Zealand so more people will come to enjoy it, and have increased Holland's recreation facilities tremendously. But the Dutch are not resting on their laurels. Already there are plans on the board to enclose the whole Wadden region in the north. It will be a while before these plans are realized but judging from what the Dutch have accomplished in the past it is quite probable that they will one day add another large area to their country.

J. J. Bout.

Miles and Miles and Miles in Christian Joy

by LOUIS TAMMINGA

145 miles is a nice little trip by car, but what about doing it **by bike**? That's what three young people from St. Catharines did. They came to the recent (July 30) convention of the A.A.C.S. near London, Ont., peddling their bikes all the way from St. Catharines where they live.

They are Cathy Hoogendam, Pete Van Geest, and Walter Vande Kloet. Walter and Pete are both highschool seniors, Cathy is a sophomore at Trinity Christian College, in Palos Heights, Ill. It was Walter who hit upon the idea of riding their bikes to the AACS conference, and he asked Cathy and Peter to accompany him.

The one idea led to the other. Why not get some people to sponsor them per mile, Cathy dreamed. Within a short time they raised the unbelievable total of $910.00 from 112 sponsors, about $7.00 per mile. They stipulated that the money go toward the preparation of Christian curriculum materials for Christian schools, a project sponsored by the Ontario Alliance of Christian Schools and the AACS.

The three had a great time grinding away the 145 miles which they covered in 14 hours. The weather was fine, and they experienced the feel of the land as no one by car ever could. Which doesn't mean that it wasn't a big effort. There were the dogs who eagerly protected farmsteads by chasing the cyclists. And at one time Cathy got almost pinched between two passing cars. And, oh, the gently sloping hills here in Ontario, how pleasing to the eye, but how hard on your legs as the hours wear on. But the three young people were in a great mood, looking forward to a great conference and Christian fellowship. As it was they beat many conferees who eased in by car. Were they terribly tired? Not really, there were just too many other young people to meet and get acquainted with. Cathy tells that she attended last year's AACS conference, though only for one day. But from then on she read news letters which helped her getting a clearer Christian perspective on "what reality really is".

These three young people are an example of all sorts of great things which are happening among our youth. There is a growing eagerness to find out how life can be lived meaningfully according to God's Word. And they go about it in a style that is refreshing and new. We may look forward to an era of great developments among our newer generation. They need guidance as we all did as young people, but when I compare them to what we were in the days of our youth I cannot help but thank God for His marvelous grace.



Cathy Hoogendam and Pete Van Geest rode their bikes from St. Catharines to London, 145 miles, to attend AACS Conference. With them was also Walter Vande Kloet.

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

CHRISTIAN LABOUR

Under the heading "How Christian Labour is affecting Unionism" Mr. Wilf List placed his Labour Report in the September issue of "Engineering and Contract Record." This report evaluates what is going on today in the field of labour in Canada. It makes such interesting reading that I want to quote a part of this report in my column this time. The quotation may urge and help many of our readers to support the work of the Christian labour movement with ardent prayers from day to day. Let us show our men who are involved in this tremendous struggle that we are with them. Let us send them our generous gifts which they need so sorely, on a regular basis. May our God in His mercy remember the work these men do for Him. May He guide them and speak through them and make them a rich blessing for our country.

Quote

"The change in the Labour Act was greeted with enthusiasm by the CLAC and such acclaim as "Praise the Lord."

But traditional unions were bitter. They regard the change as a step toward dual unionism because those with religious objection can escape dues payments to a secular union while being free to join the Christian Labour Association. For their part, members of the Reformed Church regard the CLAC as an organization based on Biblical teachings and Christian principles.

Several test cases have been heard by the Ontario Labour Relations Board. In each instance the Board ruled that membership in the CLAC did not invalidate a case for exemption from membership in other unions or payment of dues to such unions.

The Board also ruled that religious belief or conviction are subjective matters. It summed up in these words: "It is not for the Board to substitute its views as to what constitutes a religious belief for that of the individual."

The point was that the applicant held the sincere belief that membership or dues payments to a secular union was incompatible with his religious belief.

Canadian Labour Congress affiliated bodies have been attacking the exemption clause with the argument that the main objection by those seeking to escape dues payments is that they prefer the CLAC.

Unlike the situation in Canada, where one union has exclusive bargaining rights on behalf of all workers in a bargaining unit, many European countries have a tradition of dual unionism. The CLAC's long-range goal is to achieve a similar system in Canada.

Traditional unions see a multiple system of representation as a step toward labour chaos, and, of course, the object to any move that would destroy the principle of exclusive representation.

However, there is no sign that any province or the federal government is prepared to recognize or accept the principle of dual unionism."

End of Quote.



DELIGHT IN THE LORD

An often forgotten Bible word is Psalm 37:4, which says, "Delight thyself in the Lord; and He shall give thee the desires of thine heart." The modern translation reads, "Seek your happiness with the Lord, and He will give you what you most desire."

All who have lived up to this powerful promise have experienced the radiant truth of it.

The text came to my mind when I found in several church bulletins a specific order of worship for Thanksgiving Day. The closing song, taken from a source different from our Psalter Hymnal, sounded as the text mentioned. Every stanza of the "Thank You" song has to do with "seeking our happiness with the Lord". It is true: if God is our Delight, our heart's desires bear no problem any more. And here is that song:

THANK YOU

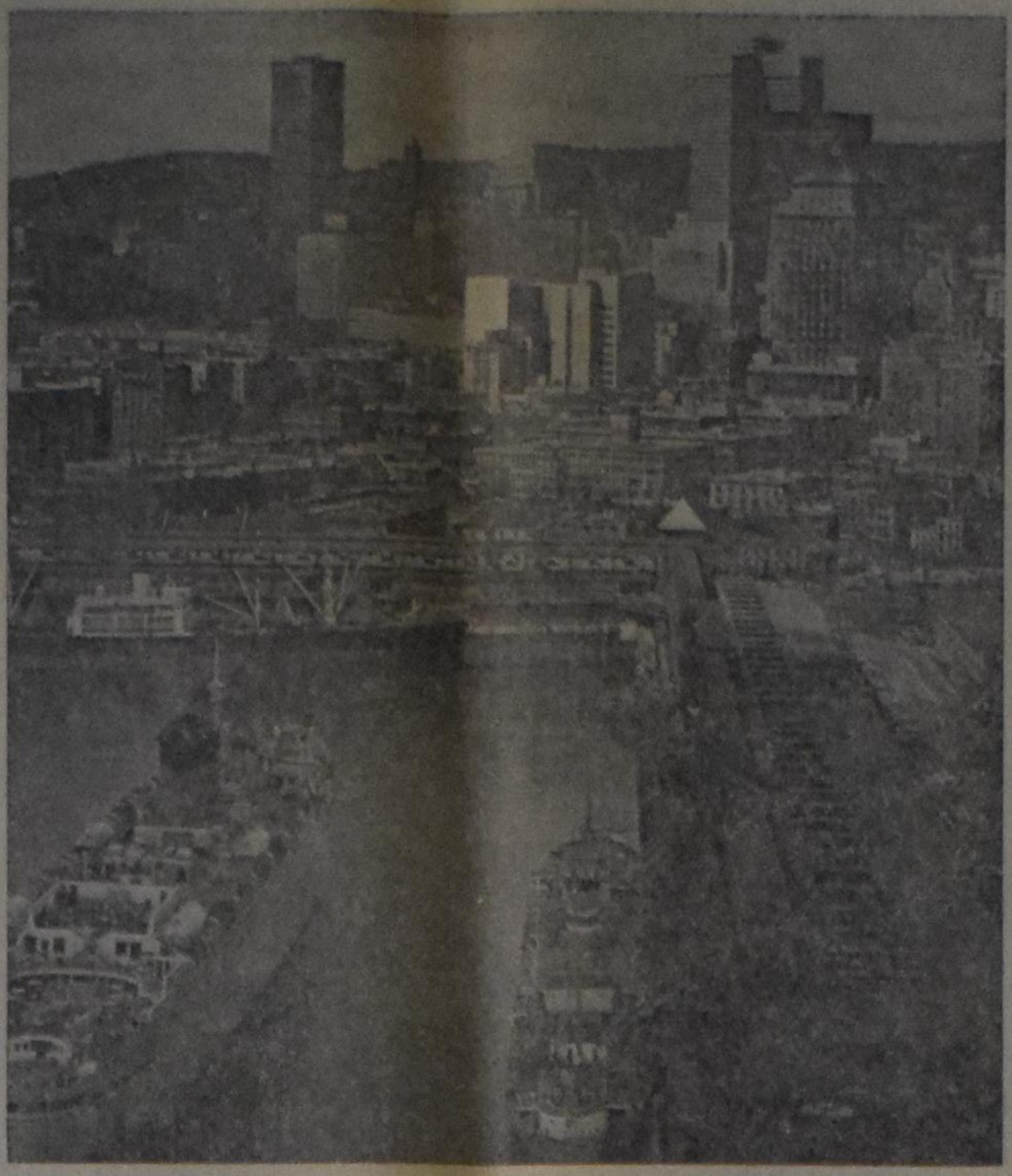
1. Thank you, I see your Word has meaning,
   Thank you, I know your Spirit's here,
   Thank you because you love your people,
   Those both far and near.

2. Thank you, O Lord, you spoke unto us,
   Thank you that for our words you care,
   Thank you, O Lord, you came among us,
   Bread and wine to share.

3. Thank you, O Lord, your love is boundless,
   Thank you that I am full of you,
   Thank you, you make me feel so glad
   And thankful as I do.

4. Thank you that I may live for you, Lord,
   Thank you for going by my side,
   Thank you that all my sin's forgiven,
   Thank you for the light.

5. Thank you, O Lord, please let me thank you,
   Thank you that I my thanks may give,
   Thank you, dear Lord, I want to thank you,
   Long as I shall live.



Port of Montreal.

JESUS EST SEUL NOTRE SAVEUR

(Jesus is our only Saviour)

by REV. H. UITTENBOSCH

—Id Abbou Abderrahman
Paris — France

From his letter May '10, '71.

Dear Sir:

I do not know if you still recall me, but in June 1970 I was hospitalized in Montreal for appendicitis and I stayed at Mariners House with two of my friends. We were on board the ship m.v. ATLAS.

Amicalement, Id Abbou A.

How could I forget him? A man with sharp features, lively and intensely articulate in the French language, Id Abbou was a pleasure to talk with.

Coming from French Morocco he suddenly found himself in Montreal's Queen Mary Veteran's Hospital. It was there that I found him already considerably improving following the operation. We spent little time on introductions for the Spirit moved quite rapidly and before we knew it we were involved in a very serious theological debate. You see, Id Abbou was a Muslim, an adherent to the Mohammedan faith. And though the Mohammedans acknowledge Jesus Christ as a great prophet, to them He is not the Son of God, neither can He be the Saviour of man. But what else could I do but testify to the Truth in our Lord.

We debated and wrestled and fought until we both were worn out, yet we enjoyed every second of it. As I left I gave him a copy of the National Geographic Magazine, — to look at the pictures, and a copy of the New Testament in French (a gift of the Canadian Home Bible League) — to read. I put my card at the Gospel of St. John and told him to read that gospel not once, not twice, but three times. I also said: Be careful after you have read it for the third time, because something could well happen.

One year later I received the following letter. It was written in French and it tells us WHAT has happened:

Port Vendres
Le 10 V 1971

Cher Monsieur:

It is with pleasure and great joy that I write you this little letter, so as to give you some news about myself and so as to tell you how very happy I am. Dear Sir, I do not know how to thank you for all that you have done for me. Oh, Father, you have saved my soul, you have brought me back on the right path, you have opened my eyes to reality by advising me to read the Bible to acknowledge the Christ.

Today I know that Jesus is indeed the (unique) Son of God.

Jesus is our only Saviour.

May the Almighty help us to love HIM every day.

Yours faithfully,
Id Abbou Abderrahman.

MY WORD SHALL NOT
RETURN TO ME VOID,
SAITH THE LORD.
Isaiah 55:11

HUMANITARISM

Background: Middle English: humayne; Old French: humaine; Latin: humanus (homo, a man, and humus, soil.)

Meaning: being devoted to promoting the welfare of mankind, especially through the elimination of pain and suffering.

Foreign parallel: philantropic.

Every Christian should be a humanitarian for the sake of Jesus Christ alone.

TRY IT

No. 52

Did D hear talc in the big church?

Solution of No. 51:
Onesimus (Simon Use)

Rectification of Solution No. 50:
Saul's younger daughter was Michal (not Michael).



SCANNER

GREAT NEWS!!

We have just received word that Local 94 of the Canadian Union of Public Employees, the union which opposed Klaas Stel's application for permission to pay the equivalent of CUPE dues to charity, has now decided that "it does not wish to proceed with the application for certiorari." Apparently CUPE has had a change of mind or realizes that an appeal to the Ontario Supreme Court will be of little use. In any event, the Labour Board is scheduling all sorts of hearings during November and December, so we are going to have some busy but highly interesting months.

A SPECIAL CALL

Our Seamen's Chaplain in Vancouver, the Rev. J. E. F. Dresselhuis, prepared a list of addresses in the American Continent, where Christian literature in **foreign** languages is available. Many of our people often feel the need of, say Spanish, or Ukrainian pamphlets or booklets, which have been written on the basis of our Christian Faith. All you have to do is, write Rev. Dresselhuis, 7449 Kerr Street, Vancouver 16, B.C. and ask for a copy of the Christian Literature List. It may soon become clear that this list fills a need among us.

HITHER and YON

The bulletin of the First CRC of Calgary, Alta. carried a very exceptional announcement, dealing with a definite novelty:

A FIRST FOR THE CRC?

A religious folk record done by Christian Young People? Yes! That's exactly it. Do you remember **"The Involvement"** from CALGARY RALLY '70? (the group in the white slacks?) How about the group that sang in the Grace Presbyterian Church during the Rally in 1970? Yes; that's the group. The INVOLVEMENT has, through the efforts of Peter Koopmans, put out a record and advance orders are now being taken. This is a non-profit venture with all proceeds going to: CREDO, A.A.C.S., and FOREIGN MISSIONS. The record sells for $4.50 (full stereo) and includes cost of handling. If you want to purchase one, please send cheque or money order (no C.O.D.'s please) made out to "The Involvement", P.O. Box 4032, Station C, Calgary. Orders will be filled as soon as possible.

•

I received a copy of THE COMMUNICATOR, the monthly news letter of the Grace CRC of Cobourg, Ont. The editor told me that the following piece was taken from a sermon he had read in the worship service:

WERE YOU LISTENING?

A professor used to tell the following story of his boyhood: It once happened that his father's study was being cleaned. All the books were carried into the garden to be dusted. Very eager to help he started carrying a heavy book down the stairs. Being half way down however he could not carry the book any more and yelled for help. His father came to the rescue but he did not take over the big book. His father took up the little boy and the big book and carried them down the stairs.

So: God will not always take our burden away, but **He will bear us through.**

•

The Kitchener, Ont. CR Church bulletin revealed a bit of all that is going on there to get a Campus Minister in that district:

THE CAMPUS MINISTY

The Home Missions Committee of Classis Huron met again at the Kitchener church, to prepare for the carrying out of Classis' mandate to establish a campus ministry at the Waterloo and Guelph university campuses. This committee is very active and has held at least five work-sessions during the past 8 weeks, in Guelph, Acton, and Kitchener. The course on which the committee has been led is not entirely smooth. As a matter of fact, the magnitude of some of the obstacles placed in their way is astounding, and make for crucial sailing. The committee is humbly and acutely aware of their need for the Holy Spirit's guidance, which they seek incessantly. The scope of the endeavour requires the corporate prayer of all the saints of Classis Huron.

•

The bulletin of the Willowdale, Ont. CRC carried a message which all churchgoing people should seriously take to heart:

OUR CHURCH FAMILY

What does it mean to be a church? To be one in Christ!! Members of His Body. One in repentance, one in conversion, one in faith, one in love, one in hope, one in works. We do not all have the same tasks, but yet we are sincerely concerned about each other. And we pray for each other. We must express that unity of love always, everywhere. That's why the church services are so important. There we celebrate our oneness in the Lord, there we are built in faith together. If we stay away from church all other unity will stagnate. Going to church once a Sunday has become custom for some, a dead custom. Break with it, and have joy with us in the afternoon service too. We are happy to see everybody again after holidays, long week-ends, etc. It is good to have you all home again. We must always encourage each other. Test your conversations. Do you inspire each other to be better Christians? Or do you run the whole business down? Even in the most light-hearted conversation we must build each other and be concerned about our Kingdom calling.

•

The consistory of the Kingston, Ont. CRC reports:

A few business matters were dealt with, but most of the evening was spent in discussions about a number of items such as, catechism, Sunday school, the kick-off evening and youth programs, as well as in-depth talks on the pastoral care of the congregation: the why and how of family visiting, methods and ideas. Elders are free to do their visiting with another elder, or deacon, or minister, or wife, or have several families meet together, or alone, and are encouraged to give the pastoral care throughout the year (not necessarily in just one visit).

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements ... $4.50
Marriage and Engagement announcements $6.00
Anniversary announcements ... $7.00
Notifications of death ... $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

We joyfully announce that God, the Creator of life, has entrusted to our care a daughter,

MARY ELLEN

born October 9, 1971.

A sister for Arthur and Robert.

Joe and Janette Schaafsma, nee Vermeer.

3992 Panther St.,
Victoria, B.C.

God has given us another gift of love. Her name is

SONYA CATHERINE

(Oct. 14, 1971)

A sister for Raymond and Jolene.

John and Winnie Van der Borgh (nee Wilms).

P.O. Box 36,
East Palmyra, N.Y. 14444

With joy and thankfulness to the Creator, we joyfully announce the birth of two sons

DAVID SCOTT
and
DANIEL ALLEN

Sons of Ron & Jenny Wagenaar.
Brothers for James Robert.
Grandchildren of Mr. & Mrs. A. Wagenaar, Stoney Creek, Ont. and Mr. & Mrs. J. Hoeksema, Watford, Ont.
Great-grandchildren of Mr. & Mrs. R. VanderSluis, Chatham, Ont.

October 15, 1971.
338 Margareth Ave.,
Stoney Creek, Ont.

With thanks to the Lord and with great joy we announce the birth of our daughter

SOPHIA DIANNE

on Sunday, Oct. 17, 1971.

A sister for Brent.

John & Dianne Lubberts (nee Hoftyzer).

Grateful to the Lord, we are happy to announce the birth of our fourth daughter

CHRISTINE BERNICE

born October 17, 1971.

Kees & Pauline Van Noord (nee Antonides).

R.R. 3, Ingersoll, Ont.

1926 — 1971

Dankbaar dat God onze ouders en grootouders voor elkaar en voor ons gespaard heeft, hopen wij op 18 November 1971 het 45-jarig huwelijksfeest te vieren van

MEINE OLDEJANS
en
ROELOFJE OLDEJANS—HOFSINK

Psalm 116:7
Wat zal ik met Gods gunsten overlaan
Die trouwe Heer voor Zijn gena vergelden?
'k Zal bij de kelk des heils Zijn Naam vermelden
En roepen Hem met blijd' erkent'nis aan.

Kinderen en kleinkinderen:
Gerrit en Rose Oldejans,
Ali Oldejans—Broenink.
Marvin, Eunice.
Henk en Dini Oldejans,
Merlin, Grace.
Gerrit Jan en Henny Witvoet,
Evan, Ronda, Michael, Brian, Ian.
Bert en Alie Witvoet,
Edward, Maynard, Marguerite, John.

Gelegenheid tot feliciteren op 20 november 1971, 's avonds van 8-10 uur in de Hall van de Maranatha Chr. Ref. Church in Bowmanville, Ont. Geen cadeaus a.u.b.
R.R. 4, Bowmanville, Ont.

On Nov. 8, 1971 we hope to celebrate with our parents and grandparents

BERT F. KONYNENBELT
and
ANN C. KONYNENBELT—BERENTSCHOT

their 40th wedding anniversary.

We thank the Lord for our parents and are grateful to Him for all the years He has blessed us together as family.

Psalm 91.

Sarnia, Ont.:
Herma and John Janssens,
Sidney, Paul, Judy.
Sarnia, Ont.:
Ann and Bob Veenkamp,
Robbie, Carol-Ann, Jeffrey, Mark.
Ft. Hamilton, Brooklyn, N.Y.:
Marvin and Ena Konynenbelt,
Mark, Lisa, Andrea.
Holland, Mich.:
John and Mary Konynenbelt,
Kevin, Amy.
Holland, Mich.:
Harry & Diane Konynenbelt,

Home address:
155 S. Maple St.,
Zeeland, Mich. 49464.

1931 — 1971

The Lord willing, on Nov. 7, 1971 we hope to celebrate with our parents and grandparents

HENDRIKUS LIP
and
JANTINA BERADINA LIP-VANDENBERG

the occasion of their 40th wedding anniversary.

We thank the Lord for keeping them all those years and pray that He will continue to bless them.

"Wij zullen de daden des Heeren gedenken." Ps. 77 vs. 12.

Their grateful children and grandchildren:
Hank and Evelyn Lip,
Roseanne, Christina, Henry John,
Grimsby, Ont.
John and Henny Rensen,
Joyce, Debbie, Theresa, Tommy,
Grimsby, Ont.

R.R. 1, Grimsby, Ont.

On Thursday, November 11, 1971 we hope to celebrate with our dear parents and grandparents:

ADRIAAN KAMERMAN
and
JANNA KAMERMAN-POLS

their 40th wedding anniversary.

Their thankful children hope and pray that our heavenly Father will continue to keep and bless them for each other and for us.

"'k Wil U o God mijn dank betalen, U prijzen in mijn avondlied."

John & Bette Kamerman,
Anna, Adrian, Allen.
Cor & Agnes Kamerman,
Jane, Glen, Jeff, Kevin.
Bram & Ann Kamerman,
Terry, Joanne, David.
Adrian & Nellie Kamerman,
Edward, Marianne.
John & Femmie Feddema.
Simon & Margaret Kamerman.

22 Cora Crescent,
Scarborough, Ontario.

Thankful to Jehovah, the Giver of Life, we joyfully announce the 35th wedding anniversary of our parents

Rev. HENRY DEMOOR
and
WILHELMINA P. DE MOOR-RINGNALDA

on November 10, 1971.

We thank You, Lord, for the love You gave us through our parents:

Rotterdam, Holland:
Jos and Henny DeMoor
Henry, Wilma, Joyce
Eindhoven, Holland:
Tineke and Jan Bosman
Hendrik Jan, Jan Willem, Johannes, Joost, Meryn
Grand Rapids, Michigan:
Doris and Lawrence Van den Berg
Heather, Laurie, Tammy
Edmonton, Alberta:
Wilma and Harro van Brummelen
Glen Robert, Tim, Yolanda
Port Credit, Ontario:
Dick and Trudy DeMoor
Brenda, Ricky
Duncan, British Columbia:
Henry and Ina DeMoor
Renee
Palos Heights, Illinois:
Bob DeMoor
Ary DeMoor
Medicine Hat, Alberta:
Joanne DeMoor

Romans 8:39b
There is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord.

414 - 4th Street, N.W.,
Medicine Hat, Alberta.

Niawier, Friesland 1941 — Wyoming Ont. 1971

On Wednesday, Nov. 10, 1971, D.V., we hope to celebrate with our parents

ROMKE VANDER KLOET
and
SIEBRIGJE VANDER KLOET—WYBENGA

their 30th wedding anniversary.

We thank the Lord for our parents and are grateful to Him for all the years He has blessed us together as family.

St. Catharines, Ont.:
Andrew and Gerda Vander Kloet.
Wyoming, Ont.:
Samuel.
Christopher Peter.
Irene Sadie.

Box 326,
Wyoming, Ont.

Badhoevedorp 1946 — Port Perry 1971

On Saturday, November 6, 1971, the Lord willing, we hope to celebrate with our parents,

JOHN DEN BOER
and
WILHELMINA DEN BOER—KNIBBE

their 25th wedding anniversary.

That the Lord may bless them richly in the years to come, is the wish of their children,

Arianne,
Reta,
Marten,
David, and
Jane.

Open House at their home — Saturday, October 30, 1971 from 3-5, 7-9 p.m.

Home Address:
R.R. #2, Port Perry, Ont.

Our sincere thanks for the many tokens of friendship shown on the occasion of our 25th wedding anniversary.

Also a well-meant thank you to the Willing Workers for their excellent service.

Cor and Reini Schuurman.

Oct. 26, 1971.
R.R. 2, Branchton, Ont.

Wanted:
RELIABLE MATURE MAN
to work in a nursing home as a handy-man. Steady work. Must have references. Preferably small family. House available. Write to: Letter B, Box 323, Harriston, Ont.

Nette man, eigen zaak in Z.W. Ontario, zoekt
VROUW
Leeftijd 30 tot 50 jaar. Brieven onder no. 2389, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Gentleman zoekt voor een
HUISHOUDSTER
bij man alleen, bij voorkeur tussen 55 en 65 jaar oud. Gentleman is niet onbemiddeld. Brieven onder nummer 2388, Calvinist-Contact, Box 312, Stn. B, Hamilton, Ont.

Single Christian young gentleman, with a good personality, would like to
CORRESPOND
with a Christian young lady or a young widow. Age from 30-39, in Ontario. Write to # 2387, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Bejaarde heer, in Holland, met familie in Canada, zoekt
CONTACT
met Christelijke dame, om verder in Holland te leven. Letters onder nummer 2386, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

HELP WANTED
A fruitgrower (apples) in Southern Ontario near Toronto, needs a reliable man, who is not afraid of taking some responsibilities in his work. He must be able to drive a truck as well as farm tractors. The right man will have an excellent all year round position. Reply stating previous experience and age to Nr. 2390, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

BROILER FARM

Make your start now. Want to be independent with a regular income? Buy a broiler farm. Reasonable down payment.

For full information call

JOHN MASSELINK
(416) 757-3641
William Allan Real Estate Ltd. Co.
Toronto, Ont.

After a lengthy illness the Lord called home, our beloved husband, father and grandfather

LAMMERT POST,

at the age of 70 years.

Psalm 23.

G. Post-Bergsma,
R.R. 1, Chesterville, Ont.
Cornelius and Ypie Post,
Chesterville, Ont.
John, at home.
Année and Durk Bijlsma,
Rodney Derek,
R.R. 2, Iroquois, Ont.
Henry,
Peter,
at home.

October 14, 1971.

On October the 21st, 1971 it pleased the Lord to take to Himself our beloved husband, father and grandfather

DIRK HORNSVELD,

at the age of 79 years.

His favoured hymn: "Great is Thy faithfulness, O God my Father".

Ans & Henk Van Dalen, Holland.
Nelly & Henry Hornsveld, Hamilton. Ont.
Desiree & Arnold Hamer, Holland.
Henny & Wim Steenhuis, New Zealand.
Mieke & Gerke De Vries, Holland.
Erna & Bert Van de Goot, Holland.
Nora & Henk Van Oostrum, Holland.
Deborah & Wim Van de Schans, Holland.
Ingeborg & Jan Zwiers, Holland.

"Groot Engendaal",
Dalweg 42, Soest, Holland.

In het Kruis zal 'k eeuwig roemen
En geen wet zal mij verdoemen,
Christus droeg de vloek voor mij.
Christus is voor mij gestorven,
Heeft gena voor mij verworven,
'k Ben van dood en zonde vrij.
Gezang 15

In Jezus ontslapen, in de ouderdom van 61 jaar, mijn geliefde vrouw en der kinderen zorgzame moeder en grootmoeder

MARIA TERMORSHUIZEN,
geboren OVERGAAUW

Ernst Termorshuizen.
Grimsby, Ont.:
Jerry en Margriet Termorshuizen.
Grimsby, Ont.:
John en Edith Termorshuizen.
St. Catharines, Ont.:
Arnold en Tini Termorshuizen.
Grimsby, Ont.:
Martin en Mary Termorshuizen.
Grimsby, Ont.:
Ernest en Wilma Termorshuizen.
Caledonia, Ont.:
Jake Termorshuizen.
Hamilton, Ont.:
Maryke en Casey Flokstra.
Grimsby, Ont.:
Nel en Craig Norman.
en 18 kleinkinderen.

26 Oktober 1971.
R.R. 1, Grimsby, Ont.

Zeer getroffen door het plotseling sterven van ons geliefd, trouw medelid

Mrs. E. TERMORSHUIZEN,

betuigen wij ons hartelijk medeleven aan haar man en kinderen.

Moge de Here hen troosten in dit grote verlies.

Het Bestuur van de Hollandse Vrouwen Vereniging Grimsby, Ont.

Heden nam de Here tot Zich onze lieve echtgenoot, vader en grootvader,

MARINUS OTTEN,

op de leeftijd van ruim 74 jaar.

Wien heb ik nevens U omhoog?
Wat zou mijn hart, wat zou mijn oog
Op aarde nevens U toch lusten?
Niets is er waar ik in kan rusten.
Bezwijkt dan ooit in bitt're smart
Of bange nood mijn vlees en hart . . .
Zo zult Gij zijn voor mijn gemoed:
Mijn Rots, mijn Deel, mijn eeuwig Goed!
Ps. 73:13

Geliefde echtgenoot van Jane Rekker, voorheen van Albertje Otten, onze lieve moeder en grootmoeder.

Grassies, Ont.:
L. Kikkert—Otten.
R. Kikkert.
Canboro, Ont.:
H. Otten.
M. Otten—Strijker.
Vineland, Ont.:
A. Zwiep—Otten.
W. Zwiep.
Canboro, Ont.:
S. Otten.
T. Otten—Posma.
Wellandport, Ont.:
A. Otten.
B. Otten—Brouwer.
Canboro, Ont.:
C. Otten.
J. Otten—Kroesbergen.
Smithville, Ont.:
G. Koskamp—Otten.
H. Koskamp
Wellandport, Ont.:
M. Bergsma—Otten.
B. Bergsma.
en 44 kleinkinderen.

R.R. #1, Canboro, Ont.

To provide a
HOME FOR OUR AGED
young and old are invited to join
HOLLAND CHRISTIAN HOMES INC.

Membership fee $5.00 annual.
P.O. Box 4127, Stat. D,
Hamilton, Ont.

$10,000 Average Income

This hatchery breeder flock-and-pigs farm shows over $10,000 average income above cost of birds, animals, feed. 9,000 sq. ft. fully equipped space for breeder flock plus space for 20 sows, 8 farrowing pens. 18½ acres rolling clay loam. 4-bedroom brick house, oil heat. (This is only one of many poultry properties on my list — let's talk things over.)

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

A. Hosmar, C.A.

CHARTERED ACCOUNTANT

47 Prince St.
Suite 4
OSHAWA, ONTARIO
Phone 723-1221

Met grote droefheid geven wij U kennis van het overlijden van onze geliefde stiefvader

MARINUS OTTEN

"Zalig zijn de doden die in de Here sterven."
Openb. 14:13b.

Chatham, Ont.:
Mr. & Mrs. J. Wybenga.
Bornholm, Ont.:
Mr. & Mrs. G. Flootman.
Sardis, B.C.:
Mr. & Mrs. J. Pruim.
Moncton, Ont.:
Mr. & Mrs. H. Flootman.
en 15 kleinkinderen.

Canboro, Ont., 22 okt., 1971.
R.R. 1.

After a short illness, the Lord took unto Himself our dearly beloved mother and grandmother

JOHANNA JOSINA FOKKENS—VAN BINSBERGEN,

at the age of 77, since November 1954 widow of Henry Fokkens.

"They looked for a city, whose Builder and Maker is God." (Hebrews 11:10)

Sarnia, Ont.,
October 21, 1971.

Sarnia, Ont.:
George and Pat,
Johanna (and Rick Vriesinga, engaged),
Patricia.
Hank and Hilda,
Marilyn, Henry, Judith, Eric.
Hamilton, Ont.:
Jack and Alie,
Jenny, Joan, Rick.
St. Catharines, Ont.:
Joseph and Anne,
Edna, Joe.

The burial took place at the Dresden, Ontario cemetery on Oct. 23rd, 1971.

Nursery or Gardener's Opportunity

Greenhouse 76' x 25' plus ¾ acre of deep sandy soil, planted to small fruits, all boxed plants, fruits and vegetables readily sold from Roadside Market on busy St. Catharines Street. Lovely two-bedroom, pebbledash home is newly remodelled with broadloom and Corlon floors, Aluminum awnings, country atmosphere with all City conveniences. Priced at only $27,500 with available financing.

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JEAN DORSEY
685-7204 or 684-6328,

Reg. W. Hopkins Ltd.
85 Russel Ave., P.O. Box 515,
ST. CATHARINES, ONT.

PRIVATE

55½ ACRE FARM, 10 miles East of Hamilton, just North of Grimsby in the Village of Grassies, 6-room frame home on a well-treed lot, large bank barn in good condition. Has been in same family for nearly 100 years. Will sell this good investment property for $28,500.00. Call Smithville, Ont. 957-7119.

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For our Youngsters!

W. G. VAN DE HULST

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(Stock taken over from Woudstra's Bookhouse.)

A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

Love your enemy

(Continued from page 9)

misery. Without necessarily being aware of where he stands, he may reject himself, hate himself, and wallow in needless pain and self-pity. With this kind of foundation, how can he genuinely find love in his heart for his neighbor?

As Christians, we are told to love God, and to love our neighbor as we love ourselves. It seems to me that this concept of loving oneself has been twisted by man to the extent that only an immodest, conceited, egotistical and self-centred person would admit to such a defect of character. In my work I usually get around to asking people the question "Do you love yourself?" Some people seem shocked by the question, while others seem quite offended. Others feel that the question is ridiculous, while some are quite bold to say that the very idea of loving oneself is antichristian. In any event, the frequency of a positive response is very small indeed. Incidentally, in my years of professional work, I cannot recall any instance where a deeply troubled person ever acknowledged any real sense of conviction about caring for himself. I think we will find that persons considered lovable by others are persons who take for granted their acceptance of themselves, andt heir energies are focused on the business of loving others. The person who seems to be forever "tooting his own horn" and bragging about himself may, if he allows you to get close to him, reveal a very different picture of what he really is. Persons who love themselves, as this person may appear to, have no need to boast and brag and call attention to themselves. They know who they are, and their horns are silent. No, if we look more closely at the person who does not love himself, I think we will find that he can only substitute vanity, conceitedness, and self-centredness in its place. To love oneself certainly does not, as far as I am concerned, mean to glorify oneself. Rather does loving oneself mean to experience concern, interest, and acceptance of oneself now. Failing to love himself, a man must ask the question "How, then, can I truly love my neighbor?" He is, in fact, preoccupied with himself and his own needs for love and acceptance, which he cannot or will not give to himself. Yet the more desperately he seeks love from outside of himself, the more elusive it becomes. His sole concern will be to receive love, for he does not know how to give love. He becomes caught up in a vicious circle, which seemingly has no end.

We can read one interpretation of the experience of a person suffering from the emotional condition labeled schizophrenia. There are, of course, a variety of clinical ideas as to the nature of schizophrenia, and its causes. Some see the so called schizophrenic as a person who experiences simultaneously a desperate need for closeness to other persons, and yet a stronger need for safety which can only be maintained by holding to emotional distance from others. He straddles the horn of a dilemma. In achieving emotional isolation from other persons, he may feel safe since the possibilities for possible rejection are held at bay. Although he may have his degree of safety, there is no real security for him, because he has ignored his deep and painful sense of isolation and loneliness. Should his need for closeness surface with strength, his protective defenses may waver to the point that his safety barrier of emotional distance is shortened; a sense of stark terror may ensue. His only remaining defense may be one of becoming acutely psychotic, and this undoubtedly will precipitate his removal to a psychiatric hospital for a shoring up of his defenses.

The person who is his own worst enemy was certainly not born with such a self-destructive attitude. We are all familiar with the urgent needs of every child to receive love from his parents. When the child does not receive this love in abundance, the negative effect will generally show up in a scarred or damaged personality. Usually the most powerful figures in a child's life are his parents, and for better or for worse, his interpretation of their attitudes toward him will have some degree of impact on him throughout his life. In their own words, many adults seem to be repeating the same basic theme: "My parents did not seem to love me — or, they even hated me. Therefore there must be something wrong with me. Conclusion: I do not love me either." There are probably many people in the psychiatric field who hold to the conviction they probably would have great difficulty in pronouncing psychiatic terms. I doubt if many of them could accurately define empathy, non-possessive warmth, or genuineness. Yet, they had it all. They reached out to the new person with gentleness, and at times anger. Gradually the new person would begin revealing some of his own hurts, and then a growing interest in the persons around him. Expecting condemnation of himself, he instead found acceptance. There were no demands made in terms of "if you care about me, then I will care about you." Without even being aware of it, the more they gave of themselves, to each other, the more they seemed to receive. I have seen much healing take place in therapy groups. Although I have read many profound papers porporting to explain the dynamics of group therapy interactions, for the most part they say very little to me. I am left with more questions than answers. Was the healing due to the person's sense of feeling genuine acceptance from other group members, who somehow were able to draw a very clear distinction between hating the sin but loving the sinner? Did their obvious concern for him, and their various suggestions to him, promote healing? Or, feeling acceptance from others in a genuine way for possibly the first time in his life, did this realization give him some new sense of self-worth to the point that he could begin healing himself? The less analytical answer may well be the more accurate one — they seem to learn to love one another.

One does not have to be particularly observant today, as we look around at the world, our community, our church, and our families, to realize the need for healing. Jesus tells us in so many ways that we must love one another. Who among us does not need healing? We are told, in effect, that we can give many things to one another, but if we give without love then whatever else we give is worthless. Several days ago a family friend visiting the Salem office made the remark, "Everybody needs somebody to talk with." She then added something to he effect that "if everyone had someone to talk to with, you'd be out of business". I could not agree more. But until we Christians learn to love other brothers with the fervor that at this time seems strangely absent, the professional healers everywhere will continue to be overwhelmed by pleas from those who feel unloved.

I am very much taken by wall posters inscribed by thoughts which seem profoundly Christian to me. I have a number of them on the Salem office walls. This is one of them, a fragment from Teilard de Chardin: "Someday, when we have learned to harness the wind, the waves and the tide, we will harness the power of love for God. Then, for the second time, man will have discovered fire."



From the Mailbox

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Is It Really Necessary?

For a number of years we have been talking about a home for the older people among us. And it must be a CHRISTIAN home. Societies and organizations have been set up; studies have been made, money has been raised, but still: no Christian home has been built.

Of course, there are many problems to be solved, before our older people can move into such a home. We all know that money is one of the main problems. Church and Chr. school are often at the top of the list. Many people will say: "We don't have objections to such a home, but you cannot do everything. We must think of the future, of our children, of the church of tomorrow." I don't think that anybody will disagree with this. But we run the risk that we forget or neglect the older ones among us. We think that the children will care of them in due time. And sure, that is done in many cases, simply because there is no other way out. But it is not the right answer.

If we are neglecting our older people among us, we cannot just blame the financial aspect for it or shoulder the children with the responsibility. We also have something which is called the christian community. And these elderly people among us are part of that community, as well as our children. We have an obligation towards them and as a Christian community we better set to work and try to do something. Not after ten years, but NOW. The need is there. Any officebearer in the church can tell you about this. About older people who live in tensions and loneliness; who feel forgotten and hurt. These people don't complain about it, but it hurts them deeply when they feel that actually there is no place for them among the others. And these are the people who started building churches and schools; who spent so much of their spare time (if they had any at all) in guiding their children, in building christian communities. Their children have taken their places and they have stepped back.

What is done for THEM?

The Bible gives us numerous examples and tells us that indeed the elderly people must be honoured and that the Christian community simply MUST care for these people.

The longer we wait the more elderly people will be among us. They are not a burden, but we ought to see them as blessings. We ought to be grateful that they are still among us and that we MAY and MUST care for them if they cannot care for themselves any longer.

That is the task of the entire christian community, whether you have parents of that age or not. And the christian community, community of the saints, better gets down to work. Why bring sacrifices for church and school and so many other projects and NOT for a christian home for these people?

All through the Bible Israel is reminded of its past, its history and not only of its future. It might be helpful, if all of us, working for tomorrow, looked back and remembered that what we are building today, can only be done because we have a history, a past, in which those who have grown old today, worked for our future and built the churches and the schools which we are preserving and building today for our children.

No, the older ones have not been 'written off'; the Lord can still use them and they also have a place and a task within the framework of His Church. As a community in which Christ is the heart and the head, we bear the responsibility to care for these people in a truly christian way. And we better do that NOW.

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